STUDIES

IN THE

MINOR PROPHETS.

FOR THE USE OF THE MIDDLE CLASS

IN

UNION THEOLOGICAL SEMINARY,

RICHMOND, VA.

BY

REV. THOMAS R. ENGLISH, D. D.,

STUART ROBINSON PROFESSOR OF THE ENGLISH BIBLE AND PASTORAL THEOLOGY.

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PREFATORY NOTE.

These notes are intended for the use of the Middle Class in the study of the Minor Prophets. For the sake of convenience, they are divided into *lessons*, and hence, in many cases, there has been more or less disregard for the logical divisions of the subject. They are intended as *guides to study*, affording hints and suggesting topics for investigation, rather than to afford direct assistance in the way of information and interpretation.

A knowledge of the times in which the prophets lived and prophesied being essential to a proper understanding of their writings, a brief survey is taken of the history of the chosen people, as it is recorded in Scripture, from the Disruption to the close of the Old Testament canon, while an effort is constantly made to trace the relations of this people to the surrounding nations, and particularly to the great world-powers with which they successively came in contact, and which affected their national life to such an extent.

These studies are based upon the Revised Version, which constitutes the one text-book of the course. While the text itself should claim the greater portion of the student's time and attention, other helps are necessary, and highly beneficial, when used with discretion.

The literature of this subject is so vast that no attempt will be made to enumerate even the most important of the numerous works which might be consulted with profit by one making a thorough study of the subject; and those desiring such information may find a bibliography of the subject in almost any modern commentary.

Among the host of commentators on the Minor Prophets, the Cambridge Bible, in six small volumes, will, perhaps, best meet the needs of the student for this work, because of its conciseness, comprehensiveness, and general excellence, though at times somewhat radical in its conclusions. Douglass' *Six Intermediate Prophets* and Dods' *Haggai, Zechariah and Malachi*, of the *Hand-Books for Bible Classes* series, will also be found handy and helpful.

Among the larger commentaries may be mentioned those of Keil & Delitzsch, Lange, G. A. Smith, Henderson, Pusey, etc.

Geikie's *Bible by Modern Light* is especially valuable for giving the historical settings of the books, and for the light thrown upon them by modern discoveries. Much valuable information may be also obtained from Bible dictionaries and encyclopædias, under the names of the prophets, from Old Testament introductions, and from other works of a similar character.

T. R. ENGLISH.

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CHRONOLOGICAL TABLE.

FROM THE DISRUPTION TO THE CLOSE OF THE OLD TESTAMENT CANON.

(N. B.—This table is condensed from those of G. A. Smith, in *The Book of the Twelve Prophets.* The dates of the kings of Israel and Judah are, for the most part, approximate, and often conjectural. The dates in the right hand column are, for the most part, taken from the Assyrian records, and are definite.)

	JUDAH.	ISRAEL.	PROPHETS.	SYRIA, ETC.	ASSYRIA AND CHALDEA.	
940 *c.*	Rehoboam.	Jeroboam II.				
923 *c.*	Abijam.	. . .				
920 *c.*	Asa.	. . .				
918 *c.*	. . .	Nadab.				
915 *c.*	. . .	Baasha.				
891 *c.*	. . .	Elah.				
888 *c.*	. . .	Zimri. Omri.				
876 *c.*	. . .	Ahab.				
874 *c.*	Jehoshaphat.	. . .	Elijah.	Revolt of Mesha (860 *c*) . . .	Shalmaneser II., ...	860
860 *c.*	. . .	. . .		with Assyria, ...	Battle of Karkar, ...	854
854	. . . . .	First contact of Israel .	. . . . .			
853 *c.*	. . .	Ahaziah.		Moab with Judah and Edom).		
852 *c.*	. . .	Jehoram (invades	. . . .	Revolt of Edom, 1 Kings	viii. 20ff.	
849 *c.*	Jehoram.	. . .	Obadiah & Joel.			
844 *c.*	Ahaziah.	. . .			Tribute from Jehu, ...	842
842 *c.*	Athaliah.	Jehu.		Hazael subdues Gilead ;		
835 *c.*	Joash.	. . .	Elisha.	attacks Gath and Jerusalem.		
814 *c.*	. . .	Jehoahaz.			Ramman-Nirari, ...	812
812 *c.*	. . .	. . .		Damascus taken	by Assyria, ...	803
803	. . .	. . .				
798 *c.*	. . .	Joash.				
797 *c.*	Amaziah.	. . .		. . .	Shalmaneser III., ...	783
783 *c.*	. . .	Jeroboam II.	Jonah.			
778 *c.*	Uzziah.	. . .		Pestilence in Asia, ...	Assur-dan-il, ...	765
765	. . .	. . .		visible in Syria, ...	and at Nineveh, ...	763
763	Total eclipse of	the sun June 15th, . . .	. . . . .	Pestilence in	Western Asia, ...	759
759	. . .	. . .		. . .	Assur-Nirari, ...	753
753	. .	. . .	Amos.	. . .	Tiglath-Pileser III., ...	745
745	. . .	. . .				
743	. . .	Zachariah.				
. . .	. . .	Shallum.				
. . .	. . .	Menahem.				
740 *c.*	Jotham.	. . .	Hosea.	Mentioned as tributary to .	Assyria, ...	738
738	. . .	Menahem				
737 *c.*	. . .	Pekahiah.				
736 *c.*	Ahaz.	Pekah.		Resin of Damascus, ...	. . . . .	735
735	Ahaz is attacked	both by Pekah and . . .	. . . . .	. . .	by Assyria, Isa. viii., ix., . .	734
734	. . .	Captivity of Gilead, Galilee, etc.	Isaiah.	Damascus taken	by Assyria, ...	733
733	. . .	Hoshea.				
730 *c.*	. . .	. . .		. . .	Shalmaneser IV., ...	727
727 *c.*	Hezekiah.	. . .			Sargon, ...	722
722-1	. . .	Fall of Samaria.		Gaza overthrown by	Sargon, marching by Judah,	720–19
720–19	. . .	. . .		Ashdod taken by	Sargon.	711
711	. . .	. . .		. . .	Sennacherib, ...	705
705	. . .	. . .	Micah.	and of all Syria	by Sennacherib, ...	701
701	Invasion of Judah			Siege of Ekron.	Battle of Eltekeh, ...	. . .
. . .	Deliverance of Jerusalem					
695 *c.*	Manasseh.	. . .		. . .	Esarhaddon, ...	681
681	. . .	. . .			Asurbanipal, ...	668
668	. . .	. . .		. . .	tributary to Assyria, . . .	666
666	Manasseh and the	. . .	. . . . .	other Syrian kings	. . . . .	663 *c.*
663 *c.*	. . .	. . .		Thebes taken, ...		
641 *c.*	Amon.	. . .	Zephaniah.			
639 *c.*	Josiah.	. . .		Western Palestine	invaded by Scythians, . . .	626 *c.*
626 *c.*	. . .	. . .	. . . . .	and Nebuchadnezzar	on Euphrates, ...	608
608	Necho defeats and slays Josiah at Megiddo,		. . . . .	taken to Egypt.		
. . .	Jehoahaz reigns three months and		Nahum.			
. . .	Jehoiakim succeeds		Jeremiah.	. . . . .	Fall of Nineveh, ...	607-6
607-6	. . . . .		Habakkuk.	Necho defeated by Nebuch	adnezzar at Carchemish, . .	605
605	. . . . .			. . . . .	. . . . .	597
597	Jehoiachin. Temple plundered		Ezekiel.	. . . . .	of Babylon, ...	597
. . .	Zedekiah, Vassal		Daniel.	. . . . .	by Nebuchadnezzar, ...	587-6
587-6	Jerusalem taken			Cyrus takes	Babylon, ...	537-6
537-6	. . .					
536	Return under Zerubbabel.					
535	Foundation of temple laid.		Haggai and			
520	Work on temple resumed.		Zechariah.			
515	Temple completed.					
486	Xerxes. (Esther.)					
465	Artaxerxes Longimanus.					
458	Ezra's mission to Jerusalem.					
445	Nehemiah sent as governor.					
433	Nehemiah returns to Persia.					
433-24	Nehemiah governor second time.		Malachi.			

STUDIES

IN THE

MINOR PROPHETS.

THE DUAL KINGDOM—DISRUPTION TO FALL OF SAMARIA.

B. C. 938–722.

I. Northern Kingdom.

1. The Disruption: Prophecies of, 1 Kings xi. 9–13, 29–39. Causes: (*a*) Old animosities, 2 Sam. ii. 8–10; iii. 1; xii. 40–43; xix. 11; xx. 1; (*b*) Foreign alliances and idolatry, 1 Kings xi. 1–13; (*c*) Ahijah's prophecy, 1 Kings xi. 26–40; (*d*) Rehoboam's rejection of the demand for reform, 1 Kings xii. 1–20.

2. Division of Solomon's Empire (60,000 square miles): (*a*) Northern kingdom (9,400 square miles), known as Israel, Ephraim, Joseph, Samaria, etc.; nine dynasties and nineteen kings; lasted about two hundred and sixteen years, and destroyed by the Assyrians under Sargon; (*b*) Southern kingdom (3,400 square miles), known usually as Judah, when distinguished from the Northern kingdom, but also, and especially after the fall of that kingdom, as Israel, Jacob, etc.; one dynasty and nineteen kings, and lasted about three hundred and fifty years; destroyed by the Babylonians under Nebuchadnezzar; (*c*) Syria, rival of Israel for two centuries, and destroyed by Assyrians under Tiglath Pileser; (*d*) Moab, nominally subject to Israel, but practically independent; (*e*) Edom, nominally subject to Judah, but often independent.

3. JEROBOAM (22): Establishment and policy, 1 Kings xii. 1–xiii. 34; 2 Chron. xiii. 6–9: (*a*) Coronation; (*b*) Army and defences; (*c*) Capitals and residence, 1 Kings xii. 25; xiv. 17; (*d*) System of worship, its localities and purpose, Judges xviii. 30, 31; xx. 18; 2 Chron. xiii. 8, 9; (*e*) Rebuke and prophecy of man of God, 1 Kings xiii. 2; 2 Kings xxiii. 15, 16; (*f*) Defeated Abijah, 2 Chron. xiii. 3–20. Fate foretold, 1 Kings xiv.: (*a*) Sickness of Abijah; (*b*) Threefold prophecy of Ahijah.

4. NADAB (2): Character, reign and death, 1 Kings xv. 25–31: (*a*) Second and last king of Jeroboam's dynasty; (*b*) Began in second year of reign of Asa; (*c*) Did evil as his father; (*d*) Slain by Baasha at siege of Gibbethon.

5. BAASHA (24): Character, reign and death, 1 Kings xv. 16–xvi. 13; 2 Chron. xvi. 1–6: (*a*) Founder of second dynasty; (*b*) Reigned in Tirzah; (*c*) Did evil as Jeroboam; (*d*) Fortified Ramah; (*e*) Benhadad's inroads upon Israel; (*f*) Jehu's prophecy against him; (*g*) Death and burial in Tirzah.

6. ELAH (2): Character, reign and death, 1 Kings xvi. 6–14: (*a*) Second and last king of dynasty of Baasha; (*b*) Made Israel to sin; (*c*) Slain in a drunken row at Tirzah by Zimri.

7. ZIMRI (7 days): Reign and death, 1 Kings xvi. 9–20: (*a*) Third dynasty; (*b*) Blotted out the house of Baasha; (*c*) Besieged in Tirzah by Omri, and committed suicide.

II. NORTHERN KINGDOM—*Continued.*

1. OMRI (12): Reign and home policy, 1 Kings xvi. 15–28: (*a*) Fourth dynasty; (*b*) Right disputed by Tibni four years; (*c*) Capitals, Tirzah and Samaria; (*d*) Religious policy, 1 Kings xvi. 25, 26; Micah vi. 16. Foreign relations, power and death: (*a*) Reduced Mesha king of Moab (so Monuments), 2 Kings iii. 4; (*b*) Worsted by the king of Syria, 1

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Kings xx. 34; (*c*) Close relations with Sidonians, inferred from tradition and Ahab's alliance, 1 Kings xvi. 31; (*d*) Israel called the "Land of Omri" for several generations by the Assyrians: (*e*) Death.

2. AHAB (22): Reign, 1 Kings xvi. 29–xxii. 40: Character and religious policy: (*a*) Alliance with Zidon, and introduction of Baal worship, 1 Kings xvi. 31–33; (*b*) Progress of the false religion, xviii. 19, 22; xix. 18; (*c*) His desperate wickedness, xxi. 25, 26; (*d*) Persecution of the followers of Jehovah, xviii. 4, 10, 13, 22; (*e*) Naboth's vineyard, xxi. 1–16; (*f*) Public works, xxii. 39. Relations with Elijah: (*a*) Threatened by him with drought, xvii. 1; (*b*) The assembly on Carmel, and triumph over the followers of Baal, xviii.; (*c*) Jezebel's wrath, and Elijah's flight, xix.; (*d*) Denounced doom against the house of Ahab, xxi. 17–26; (*e*) Effect upon Ahab, xxi. 27–29. Foreign relations and wars, 1 Kings xx. 22; 2 Chron. xviii: (*a*) With Benhadad II. of Syria; (1) Before Samaria with thirty-two allied kings; (2) At Aphek; (3) At Ramoth-Gilead; (*b*) With Assyrians (Ahab in league with several kings defeated at Karkar by Shalmaneser II.); (*c*) With Jehoshaphat of Judah at Ramoth-Gilead, xxii.; (*d*) Death in battle and burial at Samaria, 1 Kings xxii. 29–38; cf. xxi. 19, 29; 2 Kings ix. 26.

3. AHAZIAH (2): Reign and death, 1 Kings xxii. 40–2 Kings i. 18: (*a*) Attempted alliance with Jehoshaphat, 1 Kings xxii. 48, 49; 2 Chron. xx. 35, 37; (*b*) Attempt to reduce Mesha of Moab, cf. 2 Kings i. 1; (*c*) Wickedness; (*d*) Sickness; (*e*) Enquiry of Baal-zebub; (*f*) Rebuked by Elijah; (*g*) Punishment of Messengers; (*h*) Death.

4. JEHORAM (12): Reign: (*a*) Accession to the throne, 2 Kings i. 17; iii. 1; (*b*) Religious character, iii. 2, 3; (*c*) War with Mesha, assisted by Jehoshaphat, the king of Edom and Elisha, 2 Kings iii. 4–27; (*d*) Syrians at Dothan and

Samaria, 2 Kings vi. 8–23; (*e*) Siege of Samaria, and its deliverance, vi. 24–vii. 20; (*f*) Slain by Jehu, 2 Kings ix. 14–26.

5. JEHU (28): Reign, 2 Kings ix., x.: Founder of fifth and longest dynasty: Revolution: (*a*) Jehu anointed and proclaimed king at Ramoth-Gilead, ix. 1–13; (*b*) Murder of Jehoram, ix. 14–26; (*c*) Murder of Ahaziah of Judah, ix. 27, 28; 2 Chron. xxii. 7–9; (*d*) Death of Jezebel, ix. 30–37; (*e*) Murder of Ahab's seventy sons, and his kinsmen, x. 1–11, 17; (*f*) Slaughter of Ahaziah's brethren, x. 12–14. Destruction of idolatry: (*a*) Slaughter of priests of Ahab, x. 11; (*b*) Slaughter of the priests and worshippers of Baal, x. 18–25; (*c*) House and pillar of Baal destroyed, x. 26–29. Enemies and death: (*a*) Reward offered by God, and despised, x. 30, 31; (*b*) Invasion of Hazael, x. 32, 33; (*c*) Paid tribute to Assyria (Monuments); (*d*) Death.

6. JEHOAHAZ (17): Reign, 2 Kings xiii. 1–9: (*a*) Oppressed by Syrians, xiii. 3, 7, 22; cf. viii. 12; (*b*) Other disasters, Amos i. 13; Jer. xlix. 1–6; (*c*) Partial relief in answer to prayer, 2 Kings xiii. 4, 5. N. B.—Ramman-Nirari captured Damascus about this time, 797 B. C.

III. NORTHERN KINGDOM—*Continued.*

1. JOASH (16): Reign, 2 Kings xiii. 10–25; xiv. 8–16; 2 Chron. xxv. 17–24: (*a*) Character; (*b*) Visit to Elisha; (*c*) Victories over the Syrians; (*d*) Challenged by Amaziah; (*e*) Took and plundered Jerusalem, breaking down its walls and taking hostages; (*f*) Death and burial.

2. JEROBOAM II. (41): Reign, 2 Kings xiv. 16, 23–29: (*a*) Character; (*b*) Took Hamath and Damascus, ended the Syrian war, and restored boundaries of Solomon's empire. This reign is called "The Indian Summer" of Israel. Condition of affairs near its close: (*a*) Revelling in wealth and luxury, Amos iii. 12; vi. 3, 11; (*b*) Low state of morals,

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Hos. iv. 1, 2; Amos ii. 6–8; (*c*) Violence and oppression, Amos ii. 7; iii. 9; vi. 3, 12; (*d*) On the verge of ruin, Hos. v. 8–14; ix. 16, 17; x. 14, 15, etc.

3. ZACHARIAH (six months): Reign, 2 Kings xv. 8–12: (*a*) Character; (*b*) Smitten by Shallum; (*c*) Promise to Jehu fulfilled, 2 Kings x. 30.

4. SHALLUM (one month): Reign and death, 2 Kings xv. 10, 13–16: Sixth dynasty.

5. MENAHEM (10): Reign, 2 Kings xv. 14–22: (*a*) Seventh dynasty; (*b*) Slew Shallum and smote Tiphsah; (*c*) Tributary to Pul (Tiglath Pileser) of Assyria; (*d*) Onerous exactions.

6. PEKAHIAH (2): Reign, 2 Kings xv. 23–26: (*a*) Character; (*b*) Slain in his capital by Pekah, his captain.

7. PEKAH (20): Reign, 2 Kings xv. 25–31, 37: (*a*) Eighth dynasty; (*b*) Character; (*c*) League with Resin of Syria against Judah, and the Syro-Ephraimitic war, 2 Kings xvi. 5, 6; 2 Chron. xxviii. 5–15; (*d*) Northern Galilee and Gilead ravaged by Tiglath Pileser, and multitudes of captives taken; (*e*) Slain by Hoshea in a conspiracy inspired by Assyria.

8. HOSHEA (9): Reign, 2 Kings xvii. 1–4: (*a*) Ninth dynasty; (*b*) Character; (*c*) Enthroned by Tiglath Pileser (monuments); (*d*) Tributary to Shalmaneser IV.; (*e*) Conspired with So, king of Egypt, and imprisoned by Shalmaneser.

9. FALL OF SAMARIA, B. C. 722, 2 Kings xvii. 5, 6; xviii. 9–12: (*a*) Besieged by Shalmaneser IV.; (*b*) At the end of three years taken by his successor, Sargon, and 27,280 of the inhabitants carried into captivity, 2 Kings xvii. 6, 23; xviii. 11; (*c*) Their places supplied by importations from other lands, possibly at different times, 2 Kings xvii. 24–41; Ezra iv. 2, 10; (*d*) Why Samaria fell, 2 Kings xvii. 7–23.

IV. KINGDOM OF JUDAH.

1. REHOBOAM (17): Reign, 1 Kings xii. 1–24; xiv. 21–31; 2 Chron. x.–xii.: (*a*) Refusal to grant reforms demanded at Shechem; (*b*) Attempt to suppress revolt; (*c*) Measures of defence, 2 Chron. xi. 5–12; (*d*) Accessions from Israel, xi. 13–17; (*e*) Three years of obedience and prosperity; (*f*) Lapse into idolatry, with all Judah, 1 Kings xiv. 22–24; (*g*) Punished by the invasion of Shishak in his fifth year, 1 Kings xiv. 25, 26; 2 Chron. xii. 2–9; (*h*) Rebuke by Shemaiah, and repentance; (*i*) Wars with Jeroboam.

2. ABIJAM (3): Reign, 1 Kings xv. 1–8; 2 Chron. xiii.: (*a*) Walked in the sins of his father; (*b*) Warred against Jeroboam, and, appealing to God for aid, defeated him, with the loss of 500,000 men; (*c*) His great prosperity.

3. ASA (41): Reign, 1 Kings xv. 9–24; 2 Chron. xiv.–xvi.: (*a*) Followed the Lord; (*b*) Religious reformation, 1 Kings xv. 12–15; 2 Chron. xiv. 2–5; (*c*) Defeated the Ethiopians; (*d*) Further religious reformation, followed by large accessions from Israel, 2 Chron. xv. 1–18; (*e*) Bribed Benhadad to break his league with Baasha and to invade Israel; (*f*) Rebuked by Hanani, the prophet; (*g*) Diseased in his feet, he sought the aid of physicians, instead of God; (*h*) His death and burial.

4. JEHOSHAPHAT (25): Reign, 1 Kings xxii. 41–50; 2 Chron. xvii.–xx.: Character and policy: (*a*) Walked in the ways of David; (*b*) Religious reforms and great prosperity, 2 Chron. xvii.–xix. Relations with Israel: (*a*) Went with Ahab against Ramoth-Gilead, 1 Kings xxii.; 2 Chron. xviii.; (*b*) Disastrous alliance with Ahaziah, 2 Chron. xx. 35–37; (*c*) With Jehoram and Edom against Moab, 2 Kings iii. 4–27. Foreign relations: (*a*) Peace with Arabians and Philistines, 2 Chron. xvii. 11; (*b*) Victory over Moab, Ammon and Edom at Engedi, 2 Chron. xx. 1–30; (*c*) With Syria and Mesha of Moab (as above), 1 Kings xxii.; 2 Kings

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iii. 4–27; (*d*) Jehoram, his eldest son, made regent, 2 Kings viii. 16.

5. JEHORAM (8): Reign, 2 Kings viii. 16–24; 2 Chron. xxi. 1–20: (*a*) Slew his brethren; (*b*) Married daughter of Ahab, and followed in his footsteps; (*c*) Revolt of Edom and Libnah; (*d*) Letter from Elijah; (*e*) Raid of Philistines and Arabians, and destruction of the king's household, with the exception of Ahaziah, his youngest son; (*f*) his miserable death.

6. AHAZIAH (1): Reign, 2 Kings viii. 25–29; ix. 16–28; 2 Chron. xxii. 1–9: (*a*) League with Jehoram of Israel against Ramoth-Gilead; (*b*) Visited Jehoram at Jezreel, and slain by Jehu.

V. KINGDOM OF JUDAH—*Continued.*

1. ATHALIAH (6): Reign, 2 Kings xi.; 2 Chron. xxii. 10–12; xxiii. 12–21: (*a*) Destruction of the seed royal and usurpation; (*b*) Idolatry, 2 Chron. xxiii. 17; xxiv. 7; (*c*) Downfall and death.

2. JOASH (40): Reign, 2 Kings xi. 2–xii. 21; 2 Chron. xxii. 10–xxiv. 27: (*a*) Accession to the throne; (*b*) Idolatry abolished and temple repaired; (*c*) Lapse into idolatry; (*d*) Murder of Zechariah; (*e*) Hazael takes Gath and threatens Jerusalem, 2 Kings xii. 17, 18; 2 Chron. xxiv. 23, 24; (*f*) Death by conspiracy.

3. AMAZIAH (29): Reign, 2 Kings xiv. 1–22; 2 Chron. xxv.: (*a*) Character good; (*b*) Punished the murderers of his father; (*c*) Hired 100,000 men from Israel, but sent them back again, 2 Chron. xxv. 6–10, 13; (*d*) Smote Edom and worshipped its gods; (*e*) Disastrous challenge to Joash, 2 Chron. xxv. 13, 17–24; (*f*) Death at Lachish by conspiracy.

4. UZZIAH (52): Reign, 2 Kings xiv. 21, 22; xv. 1–7; 2 Chron. xxvi.: (*a*) Subdued Philistines, Arabians, and Am-

monites; (*b*) Enlarged and fortified the kingdom; (*c*) Lifted up by prosperity, he did corruptly; (*d*) Attempted to burn incense, and was stricken with leprosy; (*e*) Jotham made regent; (*f*) Death and burial.

5. JOTHAM (16): Reign, 2 Kings xv. 32–38; 2 Chron. xxvii.: (*a*) Character, 2 Chron. xxvii. 2; (*b*) War with Ammon, 2 Chron. xxvii. 5; (*c*) Syro-Ephraimitic war begun, 2 Kings xv. 37; (*d*) Corruption of the people.

6. AHAZ (16): Reign, 2 Kings xvi. 1–20; 2 Chron. xxviii.: (*a*) Open and flagrant idolatry; (*b*) Desperate wickedness, 2 Kings xvi. 3, 4; 2 Chron. xxviii. 2–4, 22–25; (*c*) Delivered into the hands of Syria, 2 Kings xvi. 6; 2 Chron. xxviii. 5; (*d*) Ravaged by Israel, 2 Chron. xxviii. 5–8; (*e*) Return of the captives taken by Israel, 2 Chron. xxviii. 9–15; (*f*) Desperate condition of affairs, 2 Chron. xxviii. 17–19; (*g*) Appeal to Tiglath Pileser and its result; (*h*) Death and burial.

7. HEZEKIAH (29): Reign (up to fall of Samaria), 2 Kings xviii. 1–8; 2 Chron. xxix.–xxxi.: (*a*) Idolatry put down, 2 Kings xviii. 3–6; (*b*) Reformed temple service, and made provision for its continuance, 2 Chron. xxix. 3–36; xxxi. 2–19; (*c*) The passover observed, and all Israel invited to take part in it, 2 Chron. xxx.; (*d*) Political prosperity, 2 Kings xviii. 7, 8.

THE MINOR PROPHETS.

VI. OBADIAH.

1. Note the name of the author (servant of Jehovah), and the fact that it is borne by thirteen individuals in the Old Testament, 1 Kings xviii. 3; 2 Chron. xvii. 7; xxxiv. 12, etc. Learn what you can of the Edomites; their country and capital (cf. Cambridge Bible, p. 40); their relation to Israel,

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Num. xx. 14–21; 1 Sam. xiv. 47; 1 Kings xi. 15, 16; 2 Kings iii. 9–27; 2 Chron. xx. 10, 22; xxi. 8–10; Amos i. 6, 9, 11, 12; 2 Kings xiv. 7; Ps. cxxxvii.; Lam. iv. 21, 22, etc.

2. Note carefully the following data for determining the date of the book: (*a*) Position in the Canon; (*b*) Historical situation as depicted in the book itself: (1) Jerusalem plundered by *strangers and foreigners.* (N. B.—Jerusalem was taken six times between the Disruption and the Exile, 2 Chron. xii. 2–9; xxi. 16, 17; xxv. 23, 24; xxxvi. 6, 7; 2 Kings xxiv. 10–15; xxv. 1–10); (2) Enemies were Edomites, Philistines, and Arabians, vs. 19, 20, cf. Joel iii. 4; (3) The great world powers not mentioned; (*c*) Relation to Jeremiah xlix. 7–22; (*d*) Relation to the book of Joel (cf. iii. 3–6); (*e*) Relation to the Book of Amos (cf. i. 6–12). The true date is exceedingly uncertain, but the evidence seems to point to the final destruction of the city under Nebuchadnezzar (DeWette, Perrowne, Henderson, G. A. Smith, etc.), or more probably to the period following the disastrous reign of Jehoram (Delitzsch, Keil, Kleinert, Wright, Douglass, etc.).

3. Analysis: (1) The certainty of Edom's destruction, 1–9; (2) The cause of her destruction, 10–16; (3) Restoration and triumph of Israel, 17–21. With vs. 1–4, cf. Jer. xlix. 14–16. Determine the reference of the personal pronouns in vs. 1, 2. Meaning of "an ambassador"? "the nations"? cf. Jer. xxxiv. 1. Meaning of vs. 5, 6? cf. Jer. xlix. 9, 10. Meaning of "the men of thy confederacy" (7)? "they that eat thy bread" (7)? cf. Ps. xli. 9; lxix. 22. "Teman"? cf. Jer. xlix. 7; Job ii. 11; Lam. iv. 21.

4. Meaning of 12–14? Does this refer to their conduct in the past ("thou shouldest not," A. V.)? or is it a warning for the future? or is it the statement of a *principle*, and with reference to both? With vs. 16, cf. Jer. xlix. 12, and for its meaning, cf. Jer. xxv. 15–29; Lam. iv. 21, 22.

Note the doctrine of a holy "remnant" in vs. 17 (cf. Joel iii. 32; iii. 17; Isa. iv. 3, 4, etc.), and its triumph over the enemies of Israel on every side, vs. 18–20. Meaning of "the house of Jacob . . . the house of Joseph" (18), and what does this seem to indicate as to the composition of this remnant? Determine, as far as possible, the localities referred to in vs. 19, 20. What natural divisions of Judah apparently referred to in vs. 19? Origin of the term "Sephardim," as used by modern Jews?

5. What was the design of this prophecy? Was it for the benefit of Edom, or of Israel? To what extent and how have the predictions of doom in this book been fulfilled? How are they related to 2 Chron. xxv. 11, 12? Has the book any other than a literal meaning, and if so, what? What is the prevalent Jewish interpretation of the book? State the *theme* of the book. Cf. vs. 21. Write an epitome of the book in forty to fifty words.

VII. JOEL i.

1. The date of this book, like that of Obadiah, is quite uncertain, but for the present assume that Joel ("Jehovah is God") prophesied in Judah in the early days of Joash. There are two methods of interpretation: *the literal*, according to which there is an actual or prospective devastation by the locusts and drought, and *the symbolical*, according to which the locusts represent invading foes. For the present assume that the book is made up of two closely related discourses, connected by the historical statement in chapter ii. 18, 19a, and that in the first part the prophet is describing present and actual calamities (locusts and drought), which are but the harbingers of still greater ones yet to come.

2. Note, as the subject of chapter i., "Jehovah's judgment upon the land." How is this judgment characterized in vs. 2, 3? What is the calamity described in vs. 4–7? Learn

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what you can of the nature and habits of locusts. Do the four names in vs. 4 represent different species, or different stages of growth, or are they to be regarded as poetical synonyms? Assume that the locusts are to be taken literally, and upon this basis explain the specific statements of the writer.

3. What additional calamity, connected with the locusts, is apparently described in vs. 8–12, 17–20? What is meant by the "fire" of vs. 19, 20? Is there any trace in history of the occurrence of such calamities as are here described in Judah about this time?

4. What action upon the part of the people is demanded by their desperate condition? cf. 13, 14. Meaning of "sanctify a fast"? What light does this passage throw upon the condition of the priesthood at this time, and of the temple service? Make an analysis of the chapter in accordance with the above hints.

VIII. JOEL ii. 1–27.

1. The description of the judgment in chapter i. is continued in chapter ii. 1–11, these calamities being now looked upon as tokens and presages of greater judgments, and as the actual beginning of the dreadful "day of the Lord," ii. 1, 2, 11. Cf. Obad. vs. 15; Amos v. 18; Zeph. i. 14, etc. Note, also, the apparent allusions to the manifestations at Sinai and the plagues of Egypt in vs. 2, 3, 10. Cf. Exod. x. 14, 15, 22; xix. 18; xx. 18; Deut. iv. 11. Making due allowance for figures of speech, is there anything in this description that does not apply to the literal locusts, even better than to an army of men?

2. Study the prophet's call to repentance in vs. 12–17. What reason does he assign for such a call? How is the urgency of the call indicated? How is Jehovah's wrath to be averted? Does the prophet lay any stress upon cere-

monial observances? Is there still a third calamity indicated in vs. 17? and if so, what is its relation to the first two?

3. Consider whether chapter ii. 18, 19a is an historical statement, or whether the prophet is simply stating what *would* happen in case of repentance? Cf. A. V. Study the promise in vs. 19–27. What is the substance of it, and what is its relation to chapter i.? Is there distinct reference here to the two calamities described there?

4. Study carefully vs. 20. Does this describe the removal of the locusts from the land, or of an invading army? State the arguments for and against these suppositions. What two interpretations are given of vs. 23? Assuming the correctness of the R. V., is not the reference here to a calamity distinct from that of an invading army inconsistent with the symbolical method of interpretation?

IX. JOEL ii. 28–iii. 21.

1. Study carefully the promise in chapter ii. 28–32, and the use made of it in Acts ii. 17–21. Meaning of "afterward," vs. 28? With the "wonders in the earth," vs. 30, cf. Exod. vii. 17; ix. 24; xix. 18; and with the "wonders in the heavens," vs. 31, cf. Exod. x. 21ff; Amos viii. 9. Note the double aspect of the promise, as it relates to the friends and foes of Jehovah; and also that it is co-extensive with the Messianic dispensation; was fulfilled only in part on the day of Pentecost, and reaches even to the second coming of Christ, Matt. xxiv. 29–31. Is there here any hint of the calling of the Gentiles?

2. What is the third promise as contained in chapter iii.? Is it not "the destruction of all Israel's adversaries, and her final glory"? Is the great conflict described in chapter iii. 2, 9–16 to be understood literally, or is it figurative? May not the punishment of the particular nations mentioned in

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vs. 7, 8 be taken literally, while the remainder is figurative? Trace as well as you can the after history of the Philistines and Phenicians. With the representation of the divine judgment given here, cf. Isa. lxiii. 1–6; Matt. iii. 12; xiii. 30, 39–43; Rev. xiv. 15–20.

3. To what event in history does chapter iii. 2b–6 probably refer? Cf. 2 Chron. xxi. 16, 17; Amos i. 6–10; Obad. 20. May it not refer in part to the future? What is the relation of this section to chapter iii. 2a, 7–14? Are the injuries lately inflicted by these parties upon Judah, now repentant, the occasion of describing the judgment of her adversaries? Is there not reference, probably, both to the meaning of the name and to the signal intervention of Jehovah related in 2 Chron. xx., in the expression "the valley of Jehoshaphat," chap. iii. 2, 12?

4. How is the promise of prosperity, iii. 17–21, to be understood? Point out some reasons for not taking it in a literal sense, and explain the figures used. Why should Egypt and Edom be mentioned in this connection?

X. JOEL—REVIEW.

1. Joel was evidently a prophet of the Southern kingdom. Give the grounds for this statement. Cf. i. 9, 13, 14, 16; ii. 14, 17; iii. 18; ii. 23, 32; iii. 1, 17, 18, 20; iii. 6, 8, 19. What is known of his personal history?

2. Date. Critics vary from the tenth to the second century B. C. Note the following data for determining this question: (*a*) Place in canon; (*b*) Classic style; (*c*) Indefinite Messianic teachings; (*d*) Religious condition, pointing to a time when the forms of worship were observed; (*e*) Enemies were Phenicians, Philistines, Edom and Egypt; (*f*) No reference to Babylon, Assyria or Syria (and hence probably before the close of the reign of Joash, 2 Chron. xxiv. 23, 24); (*g*) Relation to the book of Amos (cf. iii. 16

with Amos i. 5; iii. 18 with Amos ix. 13; i. 15; ii. 1, 11, with Amos v. 18; i. 4–9 with Amos iv. 6–9).

3. Very many modern critics regard the book as post-exilic, but the evidence seems to point to the early days of Joash as the most probable date. (Credner, Wunsche, Keil, Wright, Briggs, etc.)

Assuming the correctness of this date, what was the probable occasion of this prophecy? What influences did these surroundings have upon the entire book? "It is the general law of prophecy that descriptions of the future are in terms of the present, and grow out of conditions and circumstances of the present."

4. Methods of interpretation. These are two: *The symbolical*, with minor modifications, adopted by the Jews, most of the ancient, and not a few modern interpreters, and *the literal*, adopted by very many modern interpreters. Note the following considerations in favor of the literal view: (*a*) Locusts were often sent as a scourge, Exod. x. 4–6, 12–19; Deut. xxviii. 15, 38, 42; (*b*) Nowhere else are they used to represent a hostile army, either in Amos vii. 1–3 or in Rev. ix. 3ff; (*c*) The description in chapters i. and ii. applies far better to locusts than to an army of men; (*d*) The use of *similes* (ii. 7) is inconsistent with the figurative interpretation; (*e*) The difficulty connected with the term "Northern" (ii. 20) is more than offset by the fact that no hostile army ever perished in the manner here described; (*f*) There is no mention of any invader by name, as might be expected; (*g*) If the locusts are to be taken figuratively, so should the drought, but this is forbidden by chapter iii. 22, 23.

5. Theme of the book: "The day of Jehovah—a day of salvation to his people and of destruction to his enemies."

Analysis: The book consists of two discourses, connected by an historical statement, chap. ii. 18, 19a.

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I. *Jehovah's judgment and call to repentance*, chap. i. 1–ii. 17.

(1) The present calamity and its remedy, chapter i.: (*a*) Locusts, vs. 1–7; (*b*) Drought accompanying, vs. 8–13; (*c*) Urgent need for fasting and prayer, vs. 14–20.

(2) Jehovah's dreadful day coming, ii. 1–17: (*a*) The present calamity the beginning of it, vs. 1–11; (*b*) Repentance the only remedy, vs. 12–14; (*c*) The trumpet call, vs. 15–17.

II. *Jehovah's gracious answer*, chap. ii. 18–iii. 21.

(1) The plague removed and prosperity restored, ii. 18–27.

(2) Outpouring of the Spirit, and its accompaniments, ii. 28–32.

(3) Judgment of the nations, and deliverance of Israel, chapter iii.: (*a*) Judgment announced, vs. 1, 2; (*b*) Ground of judgment, vs. 3–8; (*c*) Judgment in the valley of Jehoshaphat, vs. 9–16; (*d*) Blessing of Judah, vs. 17–21.

Write an *epitome* of the book in one hundred to one hundred and fifty words in the form of a direct address.

6. Give a summary of the Messianic teachings of the book. Is there any personal Messiah here? "In the night of the Old Testament there arise, in opposite directions, two stars of promise—the one descending from above downward, the promise of Jehovah who is about to come; the other ascending from below upward, the hope resting in the seed of David, the promise of his Son. These two stars meet at last so as to form only one, the *bright and morning star, Jesus Christ.*"—*Delitzsch.*

XI. JONAH i., ii.

1. Jonah (Dove) is identified with the prophet in 2 Kings xiv. 25. Why? Learn what you can of his personal history and of the date of his mission to Nineveh. Note the following divisions of this section: (*a*) Jonah's disobedience

and punishment, chap. i.; (*b*) Jonah's prayer and deliverance, chap. ii.

2. Where was Tarshish, and what was Jonah's idea in going there? Were these sailors heathen? Contrast their conduct with that of the prophet, and point out their commendable traits as exhibited on this occasion. Are we to understand that they were "converted"? Meaning of "thy God . . . God" (i. 6)? What great doctrine of natural religion is recognized by these heathen in i. 7, 8?

3. What was the "great fish" of the narrative? What authority for calling it "a whale"? Cf. Matt. xii. 40 (R. V.). Meaning of "prepared" (i. 17)? Cf. iv. 6, 7, 8. Distinguish between the *natural* and the *miraculous* element in this transaction. What in this section may be regarded as *special providences* and what as strictly *miraculous?*

4. What is the leading thought of Jonah's prayer? Does petition or thanksgiving predominate in it? Note the many resemblances in thought and expression to passages in the Psalms. How accounted for? Did Jonah anticipate deliverance before it came? Cf. vs. 2, 4, 6, 7, 9. When was this prayer probably offered? Are we to understand that these were the words used by him while in the whale's belly?

XII. JONAH iii., iv.

1. Analysis: (*a*) Jonah's preaching and its results, chap. iii.; (*b*) Jonah's displeasure and its rebuke, chap. iv. Learn what you can of Nineveh; the condition of the Assyrian empire at this time; its relation to Israel. Meaning of "began to enter into the city a day's journey" (iii. 4)?

2. Was the proclamation of the king (iii. 7–9) in accordance with the customs of the East? How may the ready repentance of Nineveh be accounted for without recourse to a miracle? What was the crying sin of Nineveh? Cf. iii. 8; Nahum ii. 11, 12; Isa. x. 12–14. Was this a "repent-

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ance unto life," or simply a turning from the crimes that were crying to heaven for vengeance? Cf. iii. 5, 9, 10; 1 Kings xxi. 27–29. What was the real point of comparison in Matt. xii. 41?

3. Why was this repentance a source of grief to Jonah? When and how did he become aware that the doom of the city had been averted? Cf. iii. 10; iv. 5. Had the forty days already expired when he went out of the city, and if so, upon what was his hope of its destruction based?

4. Study the parable of the gourd. What was the special lesson to be impressed upon Jonah, and what was the argument used? Paraphrase it.

XIII. JONAH—REVIEW.

1. Note the following marked characteristics of this book as a whole: (*a*) It is in form a story, and not a prophecy; (*b*) In style it is dramatic, its teachings, for the most part, being acted rather than uttered; (*c*) The supernatural element, apparently, prevails to an unusual degree, giving rise to doubts as to the historicity of the book.

2. The variant views as to the real character of the book may be classified under the following: (*a*) A didactic narrative, strictly historical, probably written by Jonah himself, and for the purpose of teaching a moral which is not expressed; (*b*) The events recorded are actual occurrences, but they constitute an acted parable or allegory; (*c*) An allegorical representation, without any historical basis, and written, not by Jonah, but by some unknown person after the exile.

Jonah himself was indeed a type of Christ in his wonderful deliverance from death, but there is no good ground for making the whole narrative symbolic, and it is better to regard it as simply a didactic narrative, intended to teach a much-needed lesson.

3. Consider the question of its historical character. State and answer objections to its historicity under these heads: (*a*) Lack of historical particulars; (*b*) Superabundance of the miraculous; (*c*) Improbability of Nineveh's repentance; (*d*) Incredible nature of Jonah's behavior; (*e*) Jonah's prayer; (*f*) Occurrence of Aramaisms.

4. Develop the following arguments for its historical character: (*a*) Harmony of the book with the times to which it is assigned; (*b*) Historical and geographical allusions; (*c*) Character of Jonah's mission; (*d*) The fact that the principal character is a genuine prophet; (*e*) Its place in the canon; (*f*) The testimony of Christ, Matt. xii. 40–42.

5. What was the object of Jonah's mission? Was it primarily for the benefit of Nineveh, or of Israel, or was there some other end in view? Was there in the existing state of affairs in Israel a need for such a mission? Show this.

6. Theme: *The wideness of God's mercy as contrasted with Jewish selfishness and exclusiveness.* Study this statement, and see if it is the leading thought of the book. State in the order of their importance some of the other evident teachings of the narrative.

XIV. AMOS i. 1–25.

1. Learn what is known of the author of this book, and the date of his prophecy. Cf. i. 1; vii. 10–15. What earthquake is referred to in vs. 1? Cf. viii. 8; Zech. xiv. 5. Where did he utter his message, and what was the political and religious condition of that kingdom? Cf. 2 Kings xiv. 23–29. (N. B.—The half century between Elisha and Amos was one of freedom from invasion and of great prosperity in the Northern kingdom. It was a transition period, when city life was developed and civilization took on a new form. As under Joshua their nomadic life practically ceased, so now these warlike husbandmen became a mercantile people

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(Hos. xii. 7), and with this new phase of civilization came a strong literary impulse.

2. Make a careful analysis of this section, and determine the relation of vs. 1 and 2 to the rest of the book. With vs. 2, cf. Joel iii. 16. What is meant by Jehovah "roaring from Zion"? Effects?

3. Note the recurring formula (i. 3ff.), "Thus saith the Lord: for three . . . yea, for four," etc. Cf. Exod. xx. 5; Job v. 19; xxxiii. 14, 29; Prov. xxx. 15, 16, 21, etc.

4. Get what information you can as to the countries mentioned; the crimes charged; the doom pronounced on each, and the fulfilment of the same. With i. 2, cf. Joel iii. 16; Jer. xxv. 30; with i. 3, cf. 2 Kings viii. 7–15; x. 32, 33; xiii. 3, 7, 22, 25; with i. 4, 5, cf. ix. 7; 2 Kings xvi. 9; with i. 6–8, cf. 2 Chron. xxi. 16, 17; Joel iii. 3, 4; Zeph. ii. 4, 5; 2 Chron. xxvi. 6, 7; Jer. xlix. 1–6; with ii. 1–3, cf. 2 Kings iii. 26, 27; xxiii. 16.

XV. Amos ii. 6–iii. 8.

1. Why are these seven nations threatened in this connection, and why probably in this particular order? Are the sins charged against them the sins of barbarism or of civilization? Note here the underlying doctrine, not generally recognized at this time, that he who "roars from Zion" is the God of all the earth, and not of Israel only, and that consequently the moral law is binding upon all men. The expression, "God of Israel," so common in the prophets, does not occur once in this book.

2. Note the following as the subject of chapters i., ii.: "The doom of Israel announced." The first section of the book ends with chapter ii., and chapters iii., iv. constitute a second section or discourse, the subject of which is "The doom of Israel justified." Make a list of the sins charged against Israel in chapter ii. 6–12, and preserve for future

reference. With 6b, cf. viii. 6; Exod. xxii. 3; Lev. xxv. 39–41. What aggravation of their sin is presented in chapter ix. 12? Who is meant by "the Amorite"? Cf. Gen. xv. 16; Josh. xxiv. 8, 11, 18. Is vs. 13 a threat, or a setting forth of the greatness of their sin? (Cf. margin).

3. Study carefully chapter iii. 1–8: "The prophet's mission justified." What is the point made in vs. 1, 2? State the general principle which is here set forth. Cf. Matt. xi. 21–24; Luke xii. 47, 48. Are not the two who "walk together" (vs. 3) Providence and Prophecy? Cf. i. 2; iii. 7, 8; iv. 6–12. Are the examples cited in vs. 4–6 simply to show that every effect must have a cause, or has each its own application? State now the argument of the prophet in vs. 3–8.

XVI. AMOS iii. 9–iv. 13.

1. Note again the subject of the second discourse, chapters ii., iii.: "The doom pronounced upon Israel justified." Note the following subdivisions: (*a*) The mission of the prophet vindicated, iii. 1–8; (*b*) The heathen summoned as witnesses of Israel's crimes and consequent deserts, iii. 9–15; (*c*) The women of Samaria (or the effeminate nation) denounced, iv. 1–3; (*d*) Israel incorrigible, and therefore certain doom awaits her, iv. 4–13.

2. What are the sins more especially denounced in chapter iii. 9–15? Are they not such as even the heathen would condemn? What appropriate punishment was threatened (vs. 11), and how was it fulfilled? Cf. 2 Kings xvii. 5–18. What other (?) sin was also to be punished at the same time? Cf. vs. 14 with 2 Kings xvii. 16. What is meant by the "kine of Bashan," iv. 1–3? Cf. Ps. xxii. 12. If applied to the women, why should their sin be mentioned especially, and what is the significance of the figure in chapter iv. 12?

3. Study the expressions in chapter iv. 4, 5. Is this language ironical? What false hope is here dissipated? Note

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the force of the expression, "And I also," connecting the preceding with what follows. Note the several judgments enumerated, vs. 6–11, and, as far as possible, connect them with historical occurrences. May not vs. 11 refer to the earthquake of chapter i. 1; Zech. xiv. 5? Were these judgments chiefly punitive or remedial? Is not *impenitence* charged here as the crowning sin and that which precipitates doom?

4. State the argument implied in "therefore," vs. 12. What judgment is now threatened? Cf. i. 3 (margin); iii. 11: iv. 2, 3; Ezek. xxii. 14, 15; Heb. x. 31; Prov. xxix. 1, etc: What kind of "preparation" is here intended? Is it repentance, or is it simply a call to dismiss hope and to face irremediable doom? What is the connection and force of vs. 13?

XVII. Amos v.

1. The final doom of the guilty nation having been pronounced (iv. 12), now follows the funeral dirge (v. 2), which, in turn, is followed by lamentations intermingled with warnings and entreaties. Note the following subdivisions of chapter v.: (*a*) The virgin of Israel fallen, vs. 1–3; (*b*) The only remedy neglected, vs. 4–17; (*c*) Futile hopes shattered, vs. 18–27.

2. Make a list of the specific sins charged in this chapter, and preserve for reference. What did Israel know of "the day of Jehovah" (vs. 18), and why did they hope for it? Cf. Obadiah 15, 16; Joel iii. 9–21. Are there indications here that the impending doom was already becoming visible? Cf. vs. 15–20; vi. 3. Note carefully the contrasted courses of conduct described in vs. 4, 5, and the result of each. Meaning of "seek ye me" (vs. 4)? Cf. vs. 14, 15, 24. Relation of Beersheba (vs. 5, cf. also viii. 14) to the Northern kingdom? Meaning of "the remnant of Joseph" (vs. 15)?

3. Upon what, in part, did their hopes of escape rest? (vs. 21–24). What is the principle involved in this passage? Cf. Isa. i. 10–17; Micah vi. 6–8; Hos. vi. 6; Ps. l. 8–15; li. 16, 17, etc. Upon what ground was the worship of Israel rejected? Was it because it was calf-worship, and so not according to law, or because of their disregard for the moral law? Cf. vs 15, 24

4. Note that vs. 25, 26 are closely connected with the section immediately preceding, the argument being, in substance, this: "Ceremonial observances did not bring your fathers into this land, nor will they serve to keep you here, as you suppose." Note that the reading in the text makes vs 26 refer to their conduct in the wilderness, while the margin refers it to their coming captivity. Force of "therefore" (vs. 27)? Observe the form in which this passage is quoted in Acts vii. 42, 43, the use made of it there, and the bearing which this has upon its meaning here. The text of this passage is very uncertain. Siccuth and Chiun are *hapax legomena*, and their meaning is largely conjectural.

XVIII. AMOS vi.

1. Note the following analysis of chapter vi.: (*a*) The ruling classes reckless and infatuated, vs. 1–6; (*b*) Doom inevitable, vs. 7–14.

2. What was the ground of ease alluded to in vs. 1 (cf. v. 18–23; vi. 13), and why should Zion be mentioned in this connection? What is the sin which is here denounced? Cf. vs. 3-6. Learn what you can of Calneh, Hamath, and Gath (vs. 3), and the significance of this reference to them. What two interpretations of this verse?

3. Note carefully the sins charged in vs. 3–6, compare with those previously mentioned, and preserve for reference. May not these sins (vs. 3–6) be summed up in the charge of reckless self-indulgence? Meaning of "the excellency of

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Jacob" (vs. 8)? Cf. Ps. xlvii. 4, and for a different sense, perhaps, Amos viii. 7. How is the terrible nature of the doom set forth in vs. 9–11? Is this war, or famine, or pestilence, or all combined?

4. What is the argument of vs. 12, 13? What is "the thing of naught"? What nation is referred to in vs. 13, and what is meant by "raising it up" against them? Force of "for" (vs. 14)? Meaning of "the entering in of Hamath"? "The brook of the Arabah"? How and when was this prophecy fulfilled?

XIX. Amos vii. 1–viii. 3.

1. With chapter vii. begins the third and last section of the book, and it seems to traverse the same ground as that covered by chapters iii.–vi. Note the following analysis: (*a*) Vision of locusts, vii. 1–3; (*b*) Vision of the fire, vs. 4–6; (*c*) Vision of the plumb-line, vs. 7–9; (*d*) Controversy with Amaziah, vs. 10–17; (*e*) Vision of the summer fruit, viii. 1–3.

2. Decide, if possible, whether the first two visions refer to actual plagues in the past, locusts and drought (cf. iv. 6–9), or whether they are to be taken figuratively, and with reference to the future. Cf. 2 Kings xv. 19, 29.

3. What is the meaning of the third vision? Cf. vs. 9; 2 Kings xxi. 13; Isa. xxviii. 17. What is its relation to the first two visions, as indicated in the words, "I will not pass by them any more"? Cf. vs. 3, 6. How and when was vs. 9 fulfilled?

4. Note carefully the charges made against Amos (vs. 11–13). Upon what utterances were they probably based, and to what extent were they true? Was the charge of conspiracy sustained by the king? What charge is implied in vs. 12 as to the motives of Amos? Note the defence of the prophet, and the terrible doom denounced against the house of Amaziah (vs. 14–17). Was it fulfilled? What is

the point of the fourth vision, and how does it differ from the third as to its teachings?

XX. AMOS viii. 4–ix. 15.

1. Note the following analysis of this section: (*a*) Because of sin (vs. 4–6) doom inevitable, viii. 4–14; (*b*) Vision of the broken altar, and its meaning, ix. 1–10; (*c*) Epilogue: promise of restoration, ix. 11–15.

2. Note the hyperbolical description of the coming judgment in vs. 8, 9, and determine the nature of the judgment thus denounced. Cf. vi. 14. What physical phenomenon seems to be described in chapter viii. 8? Cf. i. 1; ix. 5; Zech. xiv. 5. What was the probable reference in vs. 9? (N. B.—There was a total eclipse of the sun, visible in Syria, June 15th, 763 B. C.) What is meant by the famine described in vs. 11–13? Meaning of "the way of Beersheba"? Cf. Acts ix. 2, etc.

3. What altar is intended in chapter ix. 1? What does its destruction signify? Cf. 1 Kings xii. 26–33. Note the utter impossibility of escape, vs. 2–4, 8, and the proofs of Jehovah's power to carry into effect his threats, vs. 5, 6. Note the Hebrew conception of the heavens, alluded to in vs. 6, and cf. Gen. i. 6–8; vii. 11; Ps. civ. 3, 14; Mal. iii. 10; 2 Cor. xii. 2, etc. What is the argument in vs. 7, 8, and what ground of confidence is it intended to take away? Cf. iii. 2. Meaning of vs. 9? Cf. v. 15.

4. Note the concluding promise of "a remnant" (vs. 8, 9), and of a blessing to this remnant (vs. 11–15). Meaning of "the tabernacle of David"? Cf. 2 Sam. xi. 11, 12, 16, 27, with the promise in vs. 11, 12; cf. Hos. i. 10, 11. Has it had any literal fulfilment? What interpretation is given by James of this promise in Acts xv. 16–18? Are vs. 14, 15 a promise of a literal restoration to the land; and if not, why not? (Cf. Hodge's *Theology*, Vol. III., pp. 807–812.)

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XXI. Amos—Review.

1. The book of Amos is divided into three parts, chapters i.–ii., iii.–vi., vii.–ix. 10, with an epilogue, ix. 11–15. Note that each part is a story of sin and consequent doom. Part I. is introductory, and briefly states the case, while part II. goes into details. Part III. consists of five visions, interrupted by an account of an altercation with Amaziah, and concludes with an epilogue. Recall now the home of the prophet, his station in life, and occupation; the approximate date of his mission (755–745); the social, political and religious condition of Israel at this time; his opportunities of becoming acquainted with Israel; his reception, and the measure of success with which he met. Note the style of the book; the traces of his desert life; his familiarity with the affairs of the surrounding nations, and their past history.

2. What forms of physical evil are mentioned in this book? From whom are they represented as coming? Are they regarded as remedial or punitive in design? Does the prophet regard the connection between sin and suffering as resulting solely from Jehovah's appointment, or as natural and necessary? (Cite passages.)

3. Make a list of all the sins charged against Israel in this book. How would you characterize them? Decide whether they are, in the main, against the moral or ceremonial law; against the first or second table of the law; sins of barbarism or of civilization; of the higher or of the lower classes. Is there in this book any distinct recognition of a future state of rewards and punishments? If not, account for this omission.

4. Show from the statements presented in this book that the religious forms of Israel were substantially those of Judah, and that the worship of Israel was, professedly at least, the worship of Jehovah, and not Baal. Is there any direct allusion in the book to the worship of Baal? What

degree of prominence is given to the sin of calf-worship? Compare in this respect the attitude of Elijah and Elisha.

5. Write an *epitome* of the book in one hundred to one hundred and fifty words, in the form of a connected statement, and not a series of disjointed topics. Give now, in a single sentence, the *message* with which Amos was entrusted. How would chapter iii. 2 do as a theme for the book? Criticise this statement: "Amos was the prophet of law rather than of love; he addressed the conscience rather than the heart." (For a summary of the doctrines taught in the book, *vide* Camb. Bible, p. 115.)

XXII. HOSEA i. 1–9.

1. Consider: (*a*) The name of the prophet (cf. Num. xiii. 16; Deut. xxxii. 44; 2 Kings xv. 30); (*b*) His nationality (Camb. Bible, Introd.); (*c*) The period of his prophetic activity (cf. Amos i. 1; Isa. i. 1; Micah i. 1). How may the double notation in chapter i. 1 be accounted for? Probable length of his prophetic activity?

2. Note that the book is divided into two distinct parts: the first (chapters i.–iii.) belonging to the last days of Jeroboam II. (cf. i. 4), and consisting mainly of the narrative of Hosea's prophetic life; the second, belonging to a later period, and consisting of "a stream of addresses and reflections, appeals, upbraidings, sarcasms, recollections of earlier history, denunciations and promises, which, with little logical connection and almost no pauses and periods, start impulsively from each other, and for the most part are expressed in elliptic and ejaculatory phrases." (Expos. Bible.)

3. Compare the different methods of interpreting chapters i.–iii. (*a*) Literal: Actual marriage to a profligate woman at the command of Jehovah (Mediæval and Reformation commentators, Pusey, Plumtre, etc.); (*b*) Modified literal: Marriage to a woman with a tendency to profligacy,

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and going astray after marriage (Ewald, Wellhausen, Cheyne, G. A. and W. R. Smith, Henderson, etc.); (*c*) Vision: The prophet saw in a vision that which he objectively described (Hengstenberg, Keil, Cowles, etc.); (*d*) Type or parable: Relation of Jehovah to the people described in parabolic form (Bleek, Fairbairn, Elliot, etc.). The question is a very knotty one indeed. The main objection to (*a*) is the moral difficulty that seems to be involved in it, while the main objection to (*c*) and (*d*) is, that there seems to be no hint in the language that it is to be taken in any other than a literal sense; and, besides, there seems to be no significance in the name of the wife, such as might be expected. The chief objection against the literal view is obviated in the modified form, and this is, upon the whole, the most satisfactory view.

4. Consider this hypothesis under (*b*): "Hosea marries a woman apparently virtuous, but afterwards, perhaps before the birth of the second child (cf. vs. 3, 6), discovers her infidelity, and indicates the fact in the names given to the two children afterwards born. Pondering the dark providence that had blasted his home life, it is revealed to him that his relation to his family is a faithful reflection of Jehovah's relation to Israel, and that the Lord had been teaching him by a bitter experience a truth which he could scarcely have comprehended by any verbal revelation. He gives in chapter i. the interpretation of what God had said to him by his providences, but which was not understood until now."—*G. A. Smith.*

5. Hosea abounds in paranomasias; note the play upon the name "Jezreel" in chap. i. 4, 5, 11; ii. 22. Note the significant names of the children, and the order in which they are given, indicating the advancing doom of the kingdom. Meaning of "the blood of Jezreel" (i. 4)? Cf. 2 Kings ix. 16–26; x. 11. How is 2 Kings x. 30 to be recon-

ciled with this passage? How was the prediction in vs. 4, 5 fulfilled? Cf. 2 Kings xv. 9–12, 29; xvii. 5, 6. In vs. 7? Cf. 2 Kings xix. 35.

XXIII. HOSEA i. 10–ii. 13.

1. Note the sudden and complete change of tone in chapters i. 10–ii. 1, and also the change of names. Is there any ground for supposing that this section has been accidentally misplaced? With i. 10a, cf. Gen. xxii. 17; xxxiii. 13. Where are we to look for the fulfilment of chapter i. 10, 11? Cf. Rom. ix. 25, 26. Explain the clause, "for great shall be the day of Jezreel" (vs. 11).

2. Note that chapter ii. 2–23 is allegorical, and is an amplification and application of the object-lesson in the preceding section. Read the parallel description of Judah's sin in Ezek. xvi. 1–42. Rigid analysis is impossible, but note the following: Israel's sin and consequent misery, vs. 2–5; steps taken for her recovery, vs. 6–13. Mark the expressions setting forth her sin and those setting forth her misery.

3. Who is meant by "your mother" (vs. 2)? "Her husband"? "Her children" (vs. 4)? Meaning of the threats in vs. 3, 4? Wherein do these evils differ from those mentioned in vs. 6–13? Who were Israel's "lovers" (vs. 5, 7, 10, 12, 13)? Who were the "Baalim" (vs. 13)? Was this the Baal-worship introduced by Ahab, or was it the corrupt calf-worship? Cf. ii. 11, 16, 17; viii. 4–6, 13; ix. 4–6; x. 5; xiii. 1, 2; 2 Kings xvii. 16. If the latter, how do you account for the name? Cf. Jer. xxxi. 32 (margin); 1 Chron. viii. 33, 34; xii. 5; 2 Sam. ii. 8; ix. 16.

4. Study God's method of restoration, vs. 6–13. "Adversity shall overtake her, causing her to lose faith in her lovers, and to seek after God." This is the general statement; trace the steps by which it is accomplished. How

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will he "hedge up her way"? What heathen doctrine is alluded to in 5b, 12? Cf. 2 Kings xvii. 26.

XXIV. HOSEA ii. 14–iii. 5.

1. What is the force of "therefore" (vs. 14)? Cf. Isa. xxx. 18. Was the wilderness sojourn intended as a punishment or as a blessing? Cf. Num. xiv. 26–35; xxxii. 13; Deut. viii. 15, 16. Is there a reference here to the exile? Cf. Isa. xli. 17–20. Was that event intended as a punishment or as a blessing? Cf. Jer. viii. 3; Ezek. xx. 33–38. With 14b, cf. Isa. xl. 1. Historical reference in vs. 15. Cf. Josh. vii. 24–26.

2. Meaning of the "covenant" mentioned in 18a? Cf. Zech. xi. 10; Ezek. xxxiv. 25. Note the characteristics of the new covenant in vs. 19, 20. Cf. Jer. xxxi. 31–34. Meaning of "thou shalt know the Lord"? Cf. iv. 1; v. 4; vi. 3, 6. Explain the figure in vs. 21, 22. Who is "Jezreel," and why so called?

3. Study the second part of the parable of Hosea's family life (chapter iii). Note how Hosea's relation to Gomer corresponds to Jehovah's relation to Israel; that the fall of his wife *precedes* the declaration of Israel's apostasy, but her restoration *follows* the promises to Israel; that his own pain taught him to appreciate the sin of his people, but God's grace taught him how to forgive. Is it probable that Gomer, like Israel, had tasted of the bitterness of sin, and had been, in a measure, prepared for this act of grace? Cf. ii. 7. Explain Hosea's relation to his wife in vs. 3, and the corresponding relation of Jehovah to Israel in vs. 4. Is this passage to be interpreted of the literal or of the spiritual Israel? What is meant by "afterward . . . . in the latter days"? Cf. Amos ix. 11; Micah iv. 1. Have the "many days" yet expired, and if so, when? Cf. Rom. xi.

4. Consider chapters i.–iii. as a whole. Note that this

section gives an epitome of Israel's history from the beginning to the end, and that further prophecies can only fill in and explain this. Which is more especially emphasized in this section, Israel's irreligion or immorality? What is the relation between these two? Note the following epitome: "Hosea predicts the restoration of Israel after discipline. (*a*) The children of Israel are guilty of whoredom with Baal; they receive the names Jezreel, Lo-ruhamah and Lo-ammi. They are to unite under one head, the second David, to receive compassion, to be children of the living God, and to be planted in their land forever. (*b*) Mother Israel, guilty of adultery with Baal, is rejected by her husband, Jahveh; but after faithful discipline in the wilderness, she is restored to the land, where she is remarried, the divine attributes becoming the bonds of union. All nature responds to his will, and war is brought to an end. (*c*) Jahveh is faithful in love to unfaithful Israel. After depriving her for a while of civil and religious institutions, she returns with penitence to Jahveh and the second David."—*Briggs.*

XXV. HOSEA iv.

1. Part II. of this book, chapters iv.–xiv., defies rigid analysis. Note, however, the following, by Driver: (*a*) Chaps. iv.–viii., in which Israel's guilt predominates; (*b*) ix. 1–xi. 11, in which the prevailing thought is their punishment; (*c*) xi. 12–xiv. 9, in which both lines of thought are continued, but followed by a glance at the brighter future. Also, this from Keil: The ungodliness of Israel, his punishment and final deliverance—(*a*) The depravity of Israel and his exposure to punishment, iv. 1–vi. 9; (*b*) The ripeness of Israel for the judgment of destruction, vi. 4–xi. 11; (*c*) Israel's apostasy and God's fidelity, xi. 12–xiv. 9. "The subject of Hosea's message changes about the middle of chapter vii. from their moral decay to their political decay, and

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the description of the latter is interrupted by two visions of better things; one of Jehovah's early guidance of the people, with a great outbreak of his love upon them, chap. xi.; and one of their future return to Jehovah and restoration, in chapter xiv."—*G. A. Smith.*

2. Chapter iv. is apparently a distinct address, its subject being "Israel's gross moral corruption, abetted and increased by his moral guides." Try the following subdivisions: (*a*) The sins of the people the cause of their ruin, vs. 1–5; (*b*) The priests are to blame as the leaders in wickedness, vs. 6–10; (*c*) Immorality the result of irreligion, vs. 11–14; (*d*) Let Judah be warned, for Israel's case is hopeless, vs. 15–19.

3. Make a list of the sins charged in this chapter, and preserve for future reference. Are they against the first table of the law as well as the second? As contrasted with the picture given in Amos, are there indications here of a state of anarchy and lawlessness?

4. Who were the priests referred to in vs. 6–10? Cf. 1 Kings xii. 31; 2 Chron. xiii. 9. Why is there no reference here to the illegality of their appointment? Is it implied (vs. 6) that if they had only been faithful this irregularity would have been overlooked? What function of the priest is alluded to in vs. 4? Cf. Deut. xvii. 8–12. How does Hosea account for the prevalence of licentiousness among the people, vs. 13, 14? Does he trace immorality to irreligion?

XXVI. HOSEA v. 1–vi. 3.

1. Note the following as the subject of chapter v.: Interlacing descriptions of guilt and punishment: (*a*) Priests and court the leaders in sin, and therefore no hope of repentance and consequent safety, vs. 1–7; (*b*) Political help vain, and only repentance will avail, vs. 8–15.

2. Locate Mizpah. Cf. Judges x. 17; xi. 11, 29; Gen.

xxxi. 23, 49; 2 Kings ix. 1. Tabor? Cf. Judges iv. 6; Ps. lxxxix. 12. Why are these places mentioned, and what is the figure in vs. 1b? What was the situation of Gibeah, Ramah and Beth-aven, and what is the point of vs. 8? With chapter v. 10, 12–14, cf. iv. 15. How is this change of attitude towards Judah to be explained?

3. Meaning of "the command" (vs. 11)? Cf. 1 Kings xii. 28. "Sickness . . . wound" (vs. 13)? Cf. Isa. i. 5, 6; Jer. xxx. 12, 13. "King Jareb?" Cf. x. 6; 2 Kings xv. 19 (?). What doctrine taught in vs. 15? Cf. Heb. xii. 5–11; Ps. cvii. 5–14. Make a list of the figures used of Jehovah in this chapter; those setting forth the character and conduct of Israel.

4. Profession of repentance, vi. 1–3. Is this the confession of the people lightly made, or is it the one that they ought to make, or is it simply an exhortation of the prophet? Which view is presented in the margin? Cf. vs. 4, 5.

XXVII. HOSEA vi. 4–vii. 16.

1. Israel's repentance fatally defective, and therefore fails to stay God's judgments, vi. 4–11. Note the force of "therefore" (vs. 5) and "for" (vs. 6). Meaning of "mercy . . . . and the knowledge of God"? Cf. Jer. xxii. 16; 2 Sam. ix. 3; Matt. ix. 13; xii. 7. Is sacrifice absolutely rejected here, or only relatively?

2. Note the contrast between Israel's conduct and Jehovah's requirements, vs. 7–10, indicated by "but." Three renderings of 7a: the meaning of each. Cf. Job xxxi. 33; Ps. lxxxii. 7. Locate Gilead, and note the charge made against it. Cf. 2 Kings xv. 25. Shechem? Note the difficulty of interpreting 11b in connection with the preceding, and consider the propriety of connecting it with the beginning of the next chapter.

3. Chapter vii. The moral degradation of Israel, espe-

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cially of its ruling classes, vs. 1–7; its political decay, vs. 8–16. Make a list of the sins charged in vs. 1–7, and preserve for reference. Study the figure in vs. 4, 6, 7, and try to ascertain its meaning. Meaning of "all their kings are fallen" (vs. 7)?

4. Study the figures in vs. 8, 9, 10, 11, 12, 15, 16. Historical allusion in vs. 9? Cf. 2 Kings xiii. 3, 7; xv. 19, 20, 29 (?). Explain the allusion in vs. 11. Cf. xii. 1; 2 Kings xvii. 4. What is the charge in vs. 14?

XXVIII. HOSEA viii. 1–ix. 9.

1. Subject of this section: Judgment consequent upon apostasy: The invasion of the land imminent because of idolatry and schism, viii. 1–7. What bird is meant by "the eagle"? The force of this comparison? Cf. Job xxxix. 30; Matt. xxiv. 28; 2 Sam. i. 23, etc. What is the charge in 4a, and how is it to be reconciled with 1 Kings xii. 24? What is the sin in 4b, 6? What is meant by "sowing the wind and reaping the whirlwind" (7a)? "Israel has been a complete failure in every stage of his existence." Is this the meaning of 7b?

2. The judgment is already begun: Israel has drawn it down upon himself by dallying with Assyria, by religious abuses, and by a vain confidence in fortified cities (vs. 8–14). In what respect is Israel like a wild ass (vs. 9)? Cf. Gen. xvi. 12. Historical reference in vs. 10? Cf. Isa. x. 8; 2 Kings xv. 19, 20. Does vs. 12 imply that there was in existence a body of written laws?

3. The darkness of Israel's future, ix. 1–9. Is the return to Egypt (vs. 3) to be understood literally, and if so, how was this prophecy fulfilled? Cf. viii. 13; ix. 6; xi. 5; Deut. xxviii. 68; Isa. xi. 11; Micah vii. 12; Jer. xlii., xliii. Note the historical allusion in vs. 9, and cf. Judges xix. 22–30; xx. 46–48. According to the Revised Version, is the pro-

phet in vs. 7 to be regarded as one of the false prophets or not? What charge is made against Ephraim in vs. 8?

4. Write a paraphrase of chapter viii. which will express clearly your conception of the prophet's message, expanding the condensed and elliptical passages, and giving the gist of the rhetorical figures.

XXIX. HOSEA ix. 10–x. 15.

1. "The corruption that is through lust." From the very beginning Israel has sinned against Jehovah; dreadful will be the judgment for this continued infidelity, ix. 10–17. Note the figure and historical allusion in vs. 10. Cf. Num. xxv. 1–9; Jer. ii. 2, 3; xxiv. 1–7; Deut. xxxii. 10–17. How is this favorable view of Israel in the wilderness to be reconciled with such passages as Amos v. 25, 26? Is there not a reference in vs. 11 to the natural consequences of licentiousness? Why is Ephraim compared to Tyre? Note a few of the references to this famous city. Cf. 2 Sam. v. 11; 1 Kings v. 1–12; Joel iii. 4–8; Isa. xxiii.; Ezek. xxxvii., etc.

2. Puppet kings and puppet gods: Israel's guilt and punishment shown by examples, chap. x. What were the "pillars"? Cf. Gen. xxviii. 18; xxxi. 45; xxxv. 14, 20; Exod. xxiv. 4; 1 Sam. vii. 12; 2 Kings iii. 2; x. 26; xvii. 9; Deut. xvi. 21. What is the sin charged in vs. 4a? Cf. xii. 1; 2 Kings xvii. 4. Meaning of 4b? Cf. Deut. xxix. 18; Jer. ix. 15; Lam. iii. 19. Note the contemptuous language of vs. 5, 6. Meaning of "the calves of Beth-aven"? Note the use made of 8c in Luke xxiii. 30; Rev. vi. 16. What is meant by "the two transgressions" (vs. 10)? Cf. i. 2; ix. 1; viii. 4; iii. 5. What fatal defect in Israel's conduct is alluded to in vs. 12? Cf. Jer. iv. 3. Note in vs. 13 the operation of the law in Gal. vi. 7. Most probable explanation of the historical allusion in vs. 14? Meaning of vs. 15? What king referred to?

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XXX. HOSEA xi. 1–xii. 14.

1. In chapter xi. Jehovah reverts to his early relations with Israel, vs. 1–4, but in spite of all this he is compelled to punish, vs. 5–7. Overcome by these tender recollections, he cannot find it in his heart to punish, but will show pity, vs. 8–11, the judge being swallowed up in the husband.

2. Ascertain the precise meaning of chapter xi. 1, and then compare the use made of it in Matt. ii. 13. How would you justify this use of it? Is the declaration in vs. 9, 10 to be understood as a positive reversal of Israel's sentence of doom, or is it merely an outburst of feeling? Note that in Gen. xviii. 20; xix. 24, only Sodom and Gomorrah are mentioned by name, and so generally, but Admah and Zeboim are mentioned in Deut. xxix. 23. Meaning of "for I am God and not man, the holy one," etc. (vs. 9)? Cf. 1 Sam. xv. 29; Num. xxiii. 19; Mal. iii. 6. What is the figure in vs. 9, 10? Is it not assumed here that captivity is inevitable?

3. Both kingdoms unfaithful to the memory of their great ancestor, xi. 12–xii. 6. Note the difficult, if not impossible, reading in chapter xi. 12b. Cf. x. 11; xii. 2. Compare this account with that given in Gen. xxxii. 22–32, and note the several variations. Mark also the moral of the story in vs. 6.

4. The name Israel no longer befits Ephraim, for in spite of the past he is nothing but a Canaanite, vs. 7–14. Connection between vs. 8 and 9? Meaning of 9b? Cf. Rev. xxii. 42, 43. Read the bit of history referred to in vs. 12. Cf. Gen. xxvii. 43; xxviii. 2; xxix. 18–20; xxx. 31, 38–41. Ascertain, if possible, the point made in vs. 12–14.

XXXI. HOSEA xiii. 1–xiv. 9.

1. Israel's ruin is again traced, xiii. 1–8, to idolatry as the germinal sin. Meaning of "he died" (vs. 1)? Cf. Gen. ii.

17; Prov. ix. 10; 1 Tim. v. 6. Trace the line of thought in chapter xiii. 1–8: "Exalted himself, . . . offended in Baal, . . . sin more and more, . . . therefore they, . . . yet I, . . . they were filled, . . . therefore have they, . . . therefore am I." Paraphrase this section.

2. Pity and justice contending for mastery, xiii. 9–13. Cf. Matt. xxiii. 37–39. Note the change in vs. 9 from the A. V., and the hopelessness of Israel's case. Reference in vs. 11. Note the mixed figure in vs. 13. With 13a, cf. Micah iv. 9; Matt. xxiv. 8; 1 Thess. v. 3, and with 13b, Isa. xxxvii. 3. Note the use made of chapter xiii. 14 in 1 Cor. xv. 55; the form in which it is quoted, and its combination with Isa. xxv. 8. In view of the context of vs 14, consider the propriety of regarding it as a threat. Note also that, even if it is regarded as a promise, Israel, as a nation, must suffer dissolution.

3. Analyze chapter xiv. as follows: (*a*) Prophetic exhortation, 1, 2a; (*b*) Ephraim's penitence, 2b, 3; (*c*) Jehovah's response, 4–7; (*d*) Ephraim, 8a; (*e*) Jehovah, 8b; (*f*) Ephraim, 8c; (*g*) Jehovah, 8d; (*h*) The prophet's exhortation, vs. 9. Study vs. 2, 3 as an answer to the question, "What must I do to be saved?"

Note how the gleams of light grow brighter as the book draws to a close. In the last chapter the clouds have all passed away. Did the prophet see hopeful signs among the people? If not, how is this growing cheerfulness to be explained? Was chapter xiv. 9 a part of the prophet's message to the people, or is it the conclusion of the book itself? Does the writer intend this as the moral of the book?

XXXII. HOSEA—REVIEW.

1. Note again the period of Hosea's prophetic activity, and his relation to Amos. What prophets were his contemporaries?

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2. Into what two sections is the book divided, and how are they related? Does the first section cover the whole of Israel's future (cf. iii. 4, 5), and is there in the latter a fuller exposition and reiteration, under changed and changing circumstances, of the contents of the former? What evidence is there that the first section belongs to the reign of Jeroboam II., and the second to a later period? Is there any evidence that any part of the book belongs to the period between the accession of Hezekiah and the fall of Samaria; and if so, what? Inference from chapters vi. 8; xii. 11; xiv. 3? Cf. 2 Kings xv. 29. Argument from relations to Egypt (vii. 11; xii. 1; xiv. 3)? Cf. 2 Kings xvii. 4.

3. Note the internal condition of the kingdom as depicted in the book, and contrast with that presented in Amos. Collect, classify and study the passages bearing upon these points: (*a*) Attitude of the people toward Jehovah; (*b*) Character of the rulers; (*c*) Prevalent immorality (make a list of the specific sins charged); (*d*) Character of the priests; (*e*) Relations of Israel with other nations.

4. Collect the Messianic prophecies of the book. Is there any personal Messiah here? What is the future of Israel as depicted in this book? Cite passages, if any, which not only accord with the pre-existence of the Mosaic code, but seem to demand it.

5. Characterize the style of the book. Make a list of Hosea's allusions to history; figures used to set forth Israel's character, conduct or condition.

XXXIII. HOSEA—REVIEW—*Continued.*

1. How is Jehovah presented in this book? Collect and classify all the principal passages throwing light upon his character, relations to man, etc., and deal with the book as if it were our only source of information upon this important topic.

2. Study Hosea's doctrine of repentance: (1) What it is, ii. 7; iii. 5; v. 4; vi. 1; vii. 10; xiv. 2, 3 (cf. Luke xv. 18); (2) Brought about by seeing old facts in a new light (metanoia): (*a*) Their own misery, iv. 2ff, v. 12; vi. 7ff, vii. 2; v. 5, 10, 15; x. 5; ii. 12, 13; ix. 2ff, xii. 11; (*b*) Consciousness of guilt, ix. 1; x. 5; xiii. 2; iv. 17; vi. 7; x. 13; xii. 7; (*c*) Apprehension of the mercy of God, ii. 14ff, iii. 1; x. 12; xi. 1–4, 8–11; xiv. 1–8.

3. What was Hosea's attitude towards (*a*) Calf-worship? Cf. i. 2; ii. 13; iii. 1; iv. 12; viii. 5, 6; x. 5, 8. (*b*) The schism? Cf. i. 11; iii. 5; viii. 4; x. 10; xiii. 11. (*c*) The multiplication of altars? Cf. viii. 11; x. 1, 8.

4. What was Hosea's conception of the nature of true worship? Cf. vi. 6; vii. 14; viii. 13; ix. 1; xiv. 2. Duties of the priesthood? Cf. iv. 4 (Deut. xvii. 12); iv. 6 (Deut. xxxiii. 10; Mal. ii. 7).

5. What evidence is there that Hosea was a native of the Northern kingdom? Wherein does his standpoint differ from that of Amos?

XXXIV. KINGDOM OF JUDAH—*Continued.*

1. Review the list of the kings of Judah from Rehoboam to Ahaz, and recall the principal events in each reign.

2. HEZEKIAH (29): Idolatrous worship suppressed, 2 Kings xviii. 1–8; reformed the temple service, and observed the passover in his first year, 2 Chron. xxix–xxxi.; great political prosperity because of his faithfulness, 2 Kings xviii. 5–8; Sargon, marching by the Shephelah, defeated Sabaco of Egypt at Raphia, B. C. 720: Hezekiah's sickness (was the sign given him the eclipse of September 13, 713?), and the embassy of Merodach Baladan, 2 Kings xx. 1–19; Isa. xxxviii., xxxix.; Sargon took Ashdod, B. C. 711 (Philistia, Judah, Edom and Moab, "speaking treason" with Egypt, so monuments), 2 Kings xviii. 13 (?); Isaiah xx.; invasion

of Sennacherib, B. C. 701, 2 Kings xviii. 13–xix. 37; 2 Chron. xxxii. 1–23; Isa. xxxvi., xxxvii. (cf. also Isa. x. 5–xii. 6; xiv. 24–27; xvii. 12–xviii. 7; xxxiii. 1–24); his works and death, 2 Kings xx. 21; 2 Chron. xxxii. 32, 33.

3. MANASSEH (55): Heathen worship and other abominations introduced, 2 Kings xxi. 1–9; 2 Chron. xxxiii. 1–9; persecution of the faithful, 2 Kings xxi. 16; doom threatened, 2 Kings xxi. 10–15; taken prisoner by Asurbanipal and carried to Babylon, 2 Chron. xxxiii. 10, 11; repentance and restoration, 2 Chron. xxxiii. 12, 13 (note the silence of 2 Kings on this point); reforms and death, 2 Kings xxi. 17, 18; 2 Chron. xxxiii. 14–20.

4. AMON (2): Character and reign, 2 Kings xxi. 19–22; 2 Chron. xxxiii. 21–23; slain by his servants and buried, 2 Kings xxi. 23–26; 2 Chron. xxxiii. 24, 25.

5. JOSIAH (31): Accession and character, 2 Kings xxix. 1, 2; 2 Chron. xxxiv. 1–3; in his twelfth year began religious reforms, 2 Chron. xxxiv. 3–7; repairing the temple in his eighteenth year, the Book of the Law was discovered, a covenant was made, and more thorough reforms were instituted, 2 Kings xxii. 3–20; xxiii. 1–20, 24, 25; 2 Chron. xxxiv. 8–33; the great passover, 2 Kings xxii. 21–23; 2 Chron. xxxv. 1–19; death in battle at Megiddo, B. C. 610–8, and burial, 2 Kings, xxiii. 29, 30; 2 Chron. xxxv. 20–27.

XXXV. MICAH i.

1. Note the form and meaning of the prophet's name. Cf. Jer. xxvi. 18. How may the correspondence between i. 2a and 1 Kings xxii 28b (cf. also Micah ii. 11; iii. 6, 7; iv. 13; vi. 16, with the same narrative) be accounted for? Why called the Morashtite? What was his station in life apparently? Against whom were his prophecies directed? Who were his contemporaries among the prophets?

2. Waiving for the present the question of the period of

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his prophetic activity, assume B. C. 725–720 as the probable date of chapter i. Subject: God's judgment upon his people. Analysis: (*a*) Title, vs. 1; (*b*) Punishment threatened, vs. 2–7; (*c*) Lamentations, vs. 8–16. With the summons in vs. 2, cf. Amos iii. 9. What is the figure in vs. 3, 4? Upon what specific ground is the judgment denounced? Cf. vs. 5. What difference between the condition of Judah and Samaria indicated in vs. 9?

3. Refer vs. 9-16 to one of three events: (*a*) The threatened invasion of Sargon when he passed by this district to meet Egypt at Raphia, in 720–719 B. C.; (*b*) Alleged invasion of Sargon when he took Ashdod, 711; (*c*) Invasion of this region by Sennacherib in 701, 2 Kings xviii. 13ff. May not this be merely a lively picture of the danger threatening Judah, and so not intended as a literal prediction? Cf. Isa. x. 28–32; Hos. v. 8. In this view of the case, what special propriety would there be in selecting these particular places?

4. Note the numerous paranomasias, some based upon the resemblance in the sound of the words, and others upon the meaning. How could the prophet *pun* upon such a subject?

5. Note that, with the exception of i. 5, 13, ii. 12, "Jacob" and "Israel" are used of the covenant people, now represented mainly by Judah. The old schism is practically ended, and with it has passed away the old names of Judah and Israel. Such, too, seems to be the usage of all the writers from Isaiah on.

XXXVI. MICAH ii., iii.

1. On these chapters there is no shadow of a foreign invader, but it is a time of fancied security, and the prevalent sins are those which are most apt to show themselves in prosperity. If they follow chapter i. chronologically, as is

most likely, they belong to the period between the battle of Raphia, in 720, and the siege of Ashdod, in 711.

2. Subject: Judgment necessary because of guilt. Analysis: (*a*) Sin and its corresponding punishment, ii. 1–5; (*b*) Hostility of the false prophets, ii. 6, 7; (*c*) Sins calling for judgment, ii. 8–11; (*d*) Promise of restoration for Israel, ii. 12, 13; (*e*) Savage behavior of the ruling classes, iii. 1–4; (*f*) Fate of the false prophets, iii. 5–8; (*g*) National sins recapitulated, with their bitter end, iii. 9–12.

3. Make a list of the sins charged in this section. Against what classes are they for the most part? How does the state of Judah compare with that of Israel as seen in Hosea and Amos? With ii. 6, 7, 11; iii. 5–8, cf. Amos ii. 12; v. 10; Isa. xxviii. 7–13; xxx. 9, 10. What state of affairs here indicated?

4. Note the threat in iii. 12, and cf. Jer. xxvi. 17–19. What inference from this latter passage as to the date of this section? Has this threat ever been fulfilled; if so, when and by whom?

XXXVII. MICAH iv. 1–v. 1.

1. Chapters iv. and v. consist of promises as precious as the preceding threats and denunciations are terrible. Note the following analysis of the present section: (*a*) The latter-day glory of the Messianic kingdom, iv. 1–5; (*b*) Restoration of oppressed and scattered Israel, iv. 6, 7; (*c*) Revival of the kingdom of David, iv. 8–10; (*d*) Discomfiture of Israel's enemies, iv. 11–13; (*e*) Israel's humiliation before her enemies, v. 1.

2. Consider the prediction in iv. 1–5; its relation to Isa. ii. 2–4. Is it symbolic in form? Cf. Zech. xiv. 10; Ezek. xl.–xlviii. Its connection with iii. 12? What are the great characteristics of the Messianic kingdom as presented here? Drop the figure, and give a paraphrase. Meaning of "that

day" (6), and its relation to "the latter days" (1)? Relation of vs. 5 to 1–4?

3. Study iv. 8–13. May not this date from the invasion of Sennacherib? Cf. vs. 9, 10. Is this passage to be understood symbolically, or does it have literal reference to events near at hand?

4. To whom is chapter v. 1 addressed? Does it belong to the preceding or to the following passage? Note the several marks of time in vs. 1, 5, 6, 9, 11, v. 1, and determine as well as you can the order of the events described.

XXXVIII. MICAH v. 2–15.

1. The promise of blessing continued: (*a*) Messiah's birth and world-wide rule, vs. 2–4; (*b*) The effects of his rule upon friends and enemies, vs. 5–15.

2. Give special attention to the following expressions: "Bethlehem Ephratah" (1), cf. Judges xvii. 9; 1 Sam. xvii. 12; Matt. ii. 5, 6; Gen. xxxv. 19; "Whose goings forth are from of old, from everlasting" (2), cf. vii. 14, 15, 20; Amos ix. 11; Hos. vi. 3; Isa. lxiii. 9; "She which travaileth" (3), cf. iv. 10; Isa. vii. 14; "The residue of his brethren" (3), cf. John x. 16; Gen. xii. 3; Micah vii. 20; Isa. xliii. 6; xlix. 6; "In the majesty of the name of the Lord" (4), cf. Isa. xxx. 27; "They shall abide" (4), cf. iv. 4; Amos ix. 15; Joel iii. 20; "Our peace" (5), cf. Isa. ix. 6; Zech. ix. 9, 10.

3. Are vs. 5, 6 to be taken literally or figuratively? Meaning of "seven . . . and eight"? Cf. Eccl. xi. 2; Amos i. 3, etc. Why are the Assyrians particularly mentioned? Meaning of "the land of Nimrod"? Cf. Gen. x. 8–12.

4. What is the two-fold destiny of Israel in relation to the nations? Cf. vs. 7, 8, with Luke ii. 34; 2 Cor. ii. 15, 16. What is the promise in vs. 10–14, and how is it connected with vs. 7, 8? Why are the particular things men-

tioned to be cut off? Write a careful paraphrase of the prophecy in chapter v. 2–15.

XXXIX. MICAH vi., vii.

1. Analyze chapter vi. as follows: (*a*) Israel arraigned before Jehovah, vs. 1, 2; (*b*) Jehovah's complaint against his people, vs. 3–5; (*c*) Answer of the people, vs. 6, 7; (*d*) Jehovah's rejoinder, vs. 8; (*e*) Jehovah's indignant denunciation, vs. 9–16.

2. Study carefully the controversy in vs. 3–8. What is the point made by Jehovah? The gist of the reply? How does it meet the complaint? Does Jehovah's rejoinder (vs. 8) have reference to their national welfare, or has it a wider scope? Cf. Deut. x. 12. Is anything more than this required of us now? Cf. Matt. xxiii. 23; Luke xi. 42.

3. Note that the denunciations of vs. 9–16 are directed against the city: (*a*) The sins charged, vs. 10–12, 16; (*b*) Lamentable condition of the city, vs. 13; (*c*) Evils yet to come, vs. 14–16. Is there any hint here of the time of this prophecy? Cf. 2 Kings xviii. 13.

4. Chapter vii.: (*a*) Lamentation of the prophet (perhaps personifying the godly element), vs. 1–6; (*b*) Soliloquy of chastened and penitent Israel, vs. 7–10; (*c*) Promise of blessing after judgment, vs. 11–13; (*d*) The prophet's prayer for the return of former mercies, vs. 14; (*e*) Jehovah's answer, vs. 15–17; (*f*) Doxology. . . . . None like Jehovah, vs. 18–20. Cf. these two chapters with Hosea xiv.

XL. MICAH—REVIEW.

1. Recall the period of Micah's prophetic activity as given in chapter i. 1, and mention the grounds upon which the correctness of this statement has been questioned; the notable events of this period; the prophet's home and station in life; the people to whom his message was addressed.

2. Note that this book is not a single discourse, and so capable of logical analysis, but made up of many oracles. It may be divided into three sections: (1) Chapters i.–iii., prophecies of doom (probably two discourses): (*a*) Chapter i., God's judgment upon his people (c. 725–720); (*b*) Chapters ii., iii., judgment necessary because of guilt (c. 720–711); (2) Chapters iv., v., Messianic kingdom the final issue of Israel's troubles (c. 701); (3) Chapters vi., vii., Jehovah's controversy with his people; their sin, punishment and future restoration (possibly during the reign of Jotham and Ahaz).

3. Make a list of the sins charged in this book, and compare with Hosea and Amos in this respect. What particular sin, very prominent in those two books, is not mentioned by Micah? Show that Micah was peculiarly the prophet of the poor, and had a lively sympathy for the lower classes. Cf. ii. 2, 8, 9; iii. 2, 3, 5, 10, 11; vi. 10–12; vii. 3. Does he make any reference to the king, and if not, why?

4. Sum up the Messianic teachings of the book. Note that here, for the first time, we meet with a *personal* Messiah, as distinguished from Jehovah. State precisely the information given here as to this personal Messiah. Write a careful epitome of the book in one hundred and fifty to two hundred words, and find a suitable theme for the book.

XLI. NAHUM i., ii.

1. This prophecy was probably delivered towards the close of the reign of Manasseh, or more probably in that of Josiah or Jehoiakim, some time after the fall of No-ammon, which occurred about 663 B. C., and describes the fall of Nineveh, which probably took place about 607 B. C.

2. Chapter i. Analysis: (*a*) Title, vs. 1; (*b*) The character of Jehovah, vs. 2–7; (*c*) His character determines his dealings with both friend and foe, vs. 7–15. What attributes

of Jehovah are presented in vs. 2–7? Cf. Exod. xxviii. 5; xxxiv. 14; Deut. iv. 24. Decide, if possible, who is referred to in vs. 11, whether Sennacherib, or Asurbanipal, or whether the expression is used generically. Study the personal pronouns in vs. 12–14, and endeavor to ascertain the reference in each case. With i. 15 cf. Isa. lii. 7 (xl. 9), Rom. x. 15.

3. Is chapter ii. peculiarly a "vision"? Divide so as to bring out the following scenes: (*a*) The gathering of the hosts about the doomed city; (*b*) The preparation for the defence, and the panic connected therewith; (*c*) The capture of the city, the flight, and the taking of the spoil; (*d*) The exultant shout of triumph; (*e*) The cause of this destruction.

4. What is the meaning of vs. 2, and how is it connected with vs. 1? Note the points of contrast between the besiegers (vs. 2, 4) and the besieged (vs. 5). In what respect was Nineveh "like a pool of water" (vs. 8)? Note the contrast in vs. 10, 11. Learn what you can of the circumstances attending the fall of Nineveh. Is the description such as to lead us to believe that the writer had seen the city, or is it general in its character?

XLII. NAHUM iii.—REVIEW.

1. Analyze chapter iii. as follows: (*a*) Nineveh the enemy of man, therefore her destruction is seen; (*b*) Nineveh the foe of Jehovah, therefore her destruction is sure; (*c*) Greater No-ammon could not escape, therefore Nineveh cannot; (*d*) All resistance is hopeless; (*e*) Conclusion: the wicked oppressor, destroyed, is unmourned. (Indicate the verses.)

2. What was the sin of Nineveh that caused her downfall? Cf. ii. 11, 12; iii. 1, 4, 5. Meaning of "whoredom" here, and how different from that mentioned in Hos. i. 3ff? Learn what you can of No-ammon and its downfall (vs.

8–10). Note the figures used in vs. 15–17, and the reference to the habits of locusts.

3. Learn what you can of the prophet's nativity; meaning of "Elkoshite"; three traditions as to his home, and the evidence therefor. Note the fact that he was a prophet of Judah (cf. i. 13, 15), wherever his home might have been. What circumstances determine the date of this prophecy? Reasons for assigning it to the period immediately preceding the practical overthrow of Assyria in 625, or else to the final destruction of Nineveh, about 607 B. C.? Learn something of the history of the Assyrian empire and the circumstances attending its downfall.

4. Note that chapter i. is more or less theological, affirming the great principles of the divine government, and forming a fitting introduction to the vivid description of the downfall of Nineveh in chapters i., ii. Nahum (consolation) voices the outraged conscience of mankind, and in behalf of the down-trodden and oppressed nations of the earth, exults over the remediless ruin of the great "besieger of men." What was the *message* of this prophecy to the men of Nineveh, to Israel, and to men of all ages? Contrast this book with that of Jonah.

XLIII. ZEPHANIAH i., ii.

1. Divide chapter i., following the paragraphs of the Revised Version, and give the subject of each division. What additional divisions would you make? How are vs. 2, 3 related to vs. 4–6? What is the thought of vs. 7–13? Explain the figure of the sacrifice (vs. 7, 8), and cf. Amos iii. 9, 10; Micah i. 2. What is the subject of vs. 14–18? With it cf. Joel i. 15; ii. 1–11; Amos. v. 18–20. What is the instrument of punishment, war or some other calamity?

2. Divide chapter ii. into two sections. How would you characterize vs. 1–3? How is the certainty of the judgment

indicated in this section? Its rapid approach? What alone can save from it?

3. Divide ii. 4–15 into three, or possibly four, sections. What is the relation of this to the preceding section, as indicated by "for" (vs. 4)? Have we here an enforcement of the preceding exhortation? How?

4. Study ii. 11, and with it cf. Isa. xxiv.–xxvii. Meaning of "the isles of the nations"? Cf. Isa. xxiv. 15. "Every one from his place"? Cf. Isa. xix. 19ff; Mal. i., 11, etc. What is the main thought of this verse? Why this brief allusion to Ethiopia in vs. 12? With vs. 13–15 cf. the book of Nahum. How do these two prophecies stand related as to time? As to their contents?

XLIV. ZEPHANIAH iii.—REVIEW.

1. What is the thought of iii. 1–7? 8–20? What is the relation of ii. 4–15 to iii. 1–7? Wherein is Jerusalem peculiarly inexcusable? Cf. vs. 5–7. How is the widespread and terrible corruption demonstrated (vs. 3, 4)?

2. What is the force of "therefore" (vs. 8)? Is vs. 8 parallel with Amos iv. 12, or is there a different thought here? Who is it that is here bidden to "wait" for the Lord? (Note the tone of the section following.) Connection between vs. 8 and 9–20? Is the universal judgment only a means? What is the end in view? Results?

3. Subdivide vs. 9–20. In vs. 9, 10 what result of the judgment is stated? What in vs. 11–13? What will be the character of the purification of Jerusalem? Cf. Isa. xxix. 19; xxxiii. 24. What is the nature of the salvation of Jerusalem as stated here? Enumerate its elements. Wherein is the height of joy found (vs. 17)? Cf. Hos. ii. 19, 20; Isa. lxv. 19.

4. About 630–625 B. C. the great hordes of the Scythians swept over the whole land, from Caucasus even to the bor-

ders of Egypt, and this was probably the occasion of this prophecy of doom. Contrary to custom, the genealogy of the prophet is given. Why? To what period of Josiah's reign does it probably belong, the ante-reform, the reform, or the post-reform period? Cf. 2 Chron. xxxiv., xxxv.

5. "Jehovah's judgment, its causes and results." Assuming this to be the *theme*, gather all the material of the book under these heads: (*a*) The nature of the judgment, its extent, etc.; (*b*) The cause of it; (*c*) Its results.

XLV. HABAKKUK i., ii.

1. Analyze as follows: (*a*) Title, i. 1; (*b*) The prophet's first complaint, i. 2–4; (*c*) The response of Jehovah; i. 5–11; (*d*) The prophet's second complaint, i. 12–ii. 1; (*e*) The second response of Jehovah, ii. 2–20.

2. In chapter i. 2–4 what are the evils of the time spoken of, and who are the oppressors spoken of, Jews or foreigners? In vs. 5–11 what is the thought? Note the use made of chapter i. 5 in Acts xiii. 40, 41. What is the disposition of this world-conquering power (vs. 11)? In vs. 12–17 what moral difficulty does the prophet give expression to?

3. In chapter ii. 1 what is the prophet's attitude towards Jehovah? Subdivide chapter ii. 2–20 into six sections, consisting of introductory statements, followed by five woes. Name the sin charged in each case, and the doom denounced.

4. Make a special study of chapter ii. 2–4. How is the importance of the revelation about to be given indicated? How is the assurance of its accomplishment expressed? How is the judgment of the Chaldeans related to their character? What contrast is presented in vs. 4? Meaning of "the just shall live by his faith" in this connection? Cf. Rom. i. 17; Heb. x. 38.

XLVI. HABAKKUK iii.—REVIEW.

1. Analyze as follows: (*a*) Title, iii. 1; (*b*) The prophet's prayer, iii. 2; (*c*) The theophany, iii. 3–15; (*d*) The feelings of the prophet in the presence of the divine manifestation, iii. 16–19.

2. Note the title, the subscription and the expression "selah." Is it probable that this prayer or hymn was intended for use in the temple service? Does this prayer stand in peculiar relation to chapter ii. 20? Vide 3–15, and marginal note on vs. 3. Read the verbs in vs. 3–15 as in the *present tense*, and look upon it as a panorama passing before the eyes of the prophet.

3. How are the elements of the description of the theophany related to former manifestations of Jehovah? Cf. carefully Deut. xxxiii. 2; Judges v. 4, 5; Ps. xviii. 4–17; lxviii. 7, 8; lxxvii. 13–20. What historical event apparently alluded to in vs. 3, 4, 5, 6, 7, 8, 9, 10, 11?

4. Assuming the correctness of the translation as given in the text, what was it that caused the prophet to tremble (16a)? Why was this revelation given (16b)? Relation of vs. 17–19 to 16? According to the margin, what was it that caused the trembling (vs. 16)?

5. Habakkuk (Embrace) was, according to tradition, a Levite, as were Jeremiah and Ezekiel. As to the precise date of his prophecy there is considerable uncertainty. By some it is placed in the latter part of the reign of Manasseh, and by many in the reign of Josiah, but more probably it belongs to the reign of Jehoiakim, either before the battle of Carchemish, 606 B. C. (Kleinert, Orelli, Price, etc.), or else just after that battle (Kuenen, Driver, Kirkpatrick, Davidson, etc.). The book is dramatic in form, chapters i., ii. being a dialogue between the prophet and Jehovah, while chapter iii. is a concluding ode. The unity of the book has been seriously questioned by some modern critics.

chapter iii. being regarded as a post-exilic addition, but most probably without sufficient reason.

XLVII. KINGDOM OF JUDAH—*Concluded.*

1. JEHOAHAZ (three months): Reign, 2 Kings xxiii. 30–34; 2 Chron. xxxvi. 1–4; made king by the people; deposed by Necho; captivity and death in Egypt.

2. JEHOIAKIM (Eliakim) (11): Reign, 2 Kings xxiii. 34–xxiv. 7; 2 Chron. xxxvi. 4–8; Jer. xlvi. 7–10 (cf. also Jer. xiv.–xx., xxii., xxv., xxxv., xxxvi., xlv.): Suppression of the prophets Urijah and Jeremiah, Jer. xxvi; destruction of the prophecies against himself, Jer. xxxvi.; vassal of Egypt three years; became a vassal of Nebuchadnezzar, 606 B. C.; rebelled against him after three years; inroads of the Chaldeans, Syrians, Moabites and Ammonites; Jerusalem taken by Nebuchadnezzar, and Jehoiakim slain. Cf. Jer. xxii. 18–19; xxxvi. 30.

3. JEHOIACHIN (Coniah)—three months: Reign, 2 Kings xxiv. 8–16; xxv. 27–30; 2 Chron. xxxvi. 9, 10. Religious policy, Jer. xxii. 24–30; surrendered to Nebuchadnezzar and carried to Babylon, where he was afterwards treated with favor, 2 Kings xxv. 28–30; Jerusalem taken.

4. ZEDEKIAH (Mattaniah) (11): Reign, 2 Kings xxiv. 17–xxv. 7; 2 Chron. xxxvi. 11–21 (cf. Jer. xxvii.–xxix., l., li., xxi. 1–xxii. 9, xxiv., xxxvii., xxxiv., xxx.–xxxiii.); vassal of Babylon; religious policy, Jer. xxxviii. 14–26; went to Babylon, Jer. li. 59–64; made alliance with Egypt (Ezek. xvii. 15), and rebelled against Babylon; siege and fall of Jerusalem; Zedekiah's attempt to escape and his wretched fate; Nebuzaradan's return and the destruction of the city.

5. GEDALIAH made governor of the land, 2 Kings xxv. 22–24; Ishmael conspires against him, puts him to death, and attempts to carry the remnant to Ammon, 2 Kings xxv. 25; Jer. xl. 13–xli. 10; Johanan rescues them, and

flees with them to Egypt, against the protest of Jeremiah, 2 Kings xxv. 26; Jer. xli. 11–xliii. 13.

6. Note the several deportations of the Jews by Nebuchadnezzar: (*a*) B. C. 606, third year of Jehoiakim, 2 Kings xxiv. 1; 2 Chron. xxxvi. 6, 7; Dan. i. 1, 2; (*b*) B. C. 599, last year of Jehoiakim (3,023 persons), Jer. lii. 28; (*c*) B. C. 598, Jehoiachin (10,000 persons), 2 Kings xxiv. 10–16; 2 Chron. xxxvi. 10; (*d*) B. C. 587, fall of Jerusalem under Zedekiah, 2 Kings xxv. 8–21; Jer. xxxix. 8–10; lii. 12; (*e*) B. C. 583, remnant of 745 persons, Jer. lii. 30.

XLVIII. HAGGAI i.

1. Read carefully Ezra i.–vi., noting especially these points: The edict of Cyrus; the assistance given; the number and classes of those who returned; their leaders; steps toward rebuilding the temple; delay of fifteen years, caused by the intrigues of the Samaritans (note that iv. 6–23 probably belongs to the days of Nehemiah, and was inserted here perhaps as an additional instance of this interference); the efforts of Haggai and Zechariah; the edict of Darius II.; completion of the temple.

2. Note the precise date of chapter i. and the persons to whom it was addressed. Analyze as follows: Introduction, vs. 1; first prophecy, vs. 2–11; effects of this prophecy, vs. 12–15.

3. What was the alleged cause of the delay in rebuilding the temple? The true cause? How had Jehovah testified his displeasure? Vs. 6, 9–11. What was the effect of this message? How long after its delivery before the work began?

4. Note the following chronological table: 536, Return of the exiles under Zerubbabel and Joshua (Cyrus); 535, Foundation of temple laid; 529, Cambyses; 522, Pseudo-Smerdis; 521, Darius Hystaspes; 535–520, Building stop-

ped through efforts of Samaritans; 520, Haggai and Zechariah begin to prophesy; 515, Temple completed.

XLIX. HAGGAI ii.

1. Second prophecy, ii. 1–9. Date? Occasion and aim? How did the temple of Zerubbabel compare with that of Solomon? Study the promise in vs. 6–9. Meaning of "yet once," etc. (vs. 6)? Cf. vs. 5; Heb. xii. 26, 27; 2 Pet. iii. 10, 12. "A little while"? Cf. John xvi. 17. "The desirable things"? "The latter glory"? What meaning did this promise convey to the Jews? Did they apprehend its full meaning?

2. Third prophecy, ii. 10–19. What general principle is laid down in vs. 12, 13? What application of it in vs. 14?

3. Fourth prophecy, ii. 20–23. What are the limits of the period referred to in vs. 15? vs. 18? Are these periods the same or different? What was the characteristic of each of these periods?

4. How is the fourth prophecy, vs. 21–23, related to vs. 6–9? Note that this prophecy is addressed to Zerubbabel, the civil ruler alone, and not to Joshua also, as in vs. 6–9. Is the promise made to Zerubbabel in vs. 23 a personal one? What is meant by making him "a signet"?

5. What period of time is covered by the book? Write an epitome in one hundred to one hundred and fifty words. Name some of the most striking features of the book as compared with the prophecies already studied.

L. ZECHARIAH i.

1. Learn what you can of the personal history of the prophet. Cf. i. 1; Neh. xii. 4, 16; Ezra v. 1; vi. 14. Zechariah (Jehovah remembers), a common name in Scripture, borne by twenty-eight individuals. Note the time of the opening of this prophecy, and compare with that of Haggai.

2. What relation does chapter i. 1–6 sustain to the rest of the book? What is the argument of this section? What is meant by "the former prophets"?

3. Study the first vision, vs. 7–17. Note its date. Distinguish the different characters that appear in this vision. Is the "man" of vs. 8, 10 the same as "the angel of the Lord" of vs. 11, 12? Is the latter the same as the angel that talked with the prophet (vs. 13, 14)?

4. Why should the report of the messengers (vs. 11) call forth expostulation and entreaty (vs. 12) upon the part of the angel of the Lord? Cf. Hag. ii. 7, 21, 22. What nations are referred to in vs. 15, and what is the meaning of this statement? Note the specific promises in vs. 16, 17. State, in a single sentence, the truth set forth in this vision.

5. Second vision, vs. 18–21. Did this vision follow immediately upon the first, and what is its relation to it? Meaning of the "four horns"? Cf. ii. 6. "Four smiths"? Write an epitome of the chapter in seventy-five to one hundred words.

LI. ZECHARIAH ii., iii.

1. Third vision, chapter ii. What characters appear in this vision? For what purpose was the man about to measure Jerusalem? vs. 4, 5. What is the specific aim of this vision, and how is it related to the two preceding? Does this point to *Jehovah* as the source of blessing in contrast with the human instrumentalities of the preceding? Note the frequent recurrence of the "I" in vs. 5–15. Who is the "me" of vs. 8, 9, 11, the prophet, or the angel of the Lord?

2. Fourth vision, chapter iii. Separate between the symbolic parts of the chapter and those that are interpretative. In connection with the mention of Satan (vs. 1, 2) ascertain, as far as you can, the teachings of the Old Testament on the subject of a personal devil. Cf. Gen. iii.; Exod. xxii. 18;

Deut. xviii. 10–12; 1 Sam. xvi. 14; xxviii. 11–20; 1 Kings xxii. 21; Job i., ii.; 1 Chron. xxi. 1; Ps. cix. 6.

3. In the judgment scene (iii. 1–5) indicate the accused; the accuser; the accusation (vs. 3, 4); the judge; the decision (2a); the ground of it (2b); the formal acquittal. Who is "the Lord" of vs. 2?

4. Study the promise made to Joshua in vs. 6–10. Is not vs. 7 rather a personal promise, while vs. 8–10 is symbolic in character? How was Joshua a sign of the branch? Meaning of "the stone"? "seven eyes"? "cleanse the iniquity of the land in one day"? What is the aim of the vision, and its relation to the preceding ones?

LII. ZECHARIAH iv., v.

1. The golden candlestick, chap. iv. Describe as clearly as you can the scene as it appeared to the prophet. Wherein did this candlestick differ from that in the tabernacle, in Solomon's temple, and in Zerubbabel's temple? Cf. Exod. xxv. 31–34; xxxviii. 17, 19, 20; 1 Kings vii. 49; 1 Macc. i. 23. Ascertain, as far as possible, the symbolic meaning of each part: the candlestick (cf. Rev. i. 20; Matt. v. 14, 15); oil; olive trees; pipes, etc. What is now the meaning of the vision as a whole? Vs. 6. Meaning of "the great mountain" (vs. 7)? Cf. Jer. li. 25; Matt. xxi. 21. What is the relation between the vision itself and vs. 7–10? What was the occasion of this vision as indicated in 6b, 7a, and 10a?

2. The flying roll, v. 1–4. What is this intended to symbolize? Why are the sins of theft and false swearing thus singled out? Contrast this vision with all the preceding. Is not this a reminder that God is just and holy as well as gracious?

3. The woman in the ephah, v. 5–11. Why should wickedness be symbolized by a woman? Why placed in an

ephah? Why carried to Shinar? Cf. Gen. xi. 2; Lev. xvi. What is the meaning of this vision, and wherein does it differ in its teaching from the preceding?

LIII. ZECHARIAH vi.

1. Eighth vision: The four chariots, vi. 1–8. Are the various colors significant? What is meant by "the north country"? (cf. Jer. i. 14, 15; xxv. 9); "the south country"? "my spirit"? Cf. Ezek. v. 13; xvi. 42. Meaning of the vision, and its relation to the preceding?

2. Crowning of Joshua, vs. 9–15. Ascertain the meaning of the directions given in vs. 10, 11. Study carefully the Messianic promise in vs. 12, 13. Why was the gold and silver to be taken from those of the captivity? Cf. vs. 16. What temple is that spoken of in 12b and 13a? Cf. iv. 9; John ii. 21; Eph. ii. 21. What two offices are here combined in one? Why is the prophetic office omitted? "And the counsel of peace shall be between them both" (vs. 13)? For what double purpose was the crown to be laid up (vs. 14)? Cf. vs. 12, 15. What is it that is conditioned on their obedience (vs. 15)?

3. Review carefully the eight visions, together with the symbolic action; note the exact point made in each, then write out, in fifty or seventy-five words, the message intended to be conveyed by the whole.

4. Can you assign any reason why the truths here taught were communicated to the prophet by means of visions rather than orally? Were these visions probably communicated to the people? In what other prophets do we meet with similar visions?

LIV. ZECHARIAH vii., viii.

1. The question as to fasts, chapters vii., viii.: (*a*) The deputation and their question, vii. 1–3; (*b*) The answer;

(1) Obedience better than fasting, vii. 4–7; (2) Disobedience the root of suffering, vii. 8–14; (3) Better days in store, viii. 1–17; (4) Fasts changed to feasts, viii. 18–23.

2. What was the occasion of "the fast of the fourth month"? Cf. Jer. xxix. 2, 3; lii. 6, 7. Of the fifth month? Cf. 2 Kings xxv. 8, 9; Jer. lii. 12, 13. Of the seventh? Cf. xxv. 25, 26; Jer. xli.–xliii. Of the tenth? Cf. 2 Kings xxv. 1; Jer. xli.–xliii. Why had judgments been sent upon the nation? vii. 8–14.

3. Compare chapter viii. with the prophecy of Haggai. What blessings are promised in vs. 1–17, and upon what condition? State the gist of the answer to the question about fasts. Cf. vii. 5–7; viii. 18–23. Compare the teaching about fasting here with the teaching of our Lord in Matt. ix. 14–17.

LV. ZECHARIAH IX., X.

1. Note the sudden and complete change in both the style and subject-matter of the book; how accounted for? Note, also, that this section is not *dated* as the preceding is. May not this portion have been written in the old age of the prophet, and under very different circumstances? The coming of the King, chapters ix., x.: (*a*) Judgment upon the nations, ix. 1–8; (*b*) The lowly and peaceful King, ix. 9, 10; (*c*) Victory and deliverances from enemies, ix. 11–17; (*d*) God's blessing upon his people, x. 1–12.

2. The punishment of Israel's enemies, ix. 1–8. At what different periods in her history did each of these nations threaten her? What seems to be the immediate occasion of the prophecy? Cf. vs. 8. When and how were these prophecies fulfilled?

3. The lowly and peaceful King, ix. 9, 10. Study very carefully this section and compare with it Micah v. 1–5. What is the precise connection between this and the preced-

ing section? Specify the characteristics of the Messiah as here pointed out. Is this prophecy literal or metaphorical, or both? Cf. Matt. xxi. 1–9.

4. Are we to look for the fulfilment of vs. 11–17 in the Maccabean period or not? Meaning of "Greece" (vs. 13)? Relation of this section to the preceding? Note the sharp contrast between the lowly and peaceful King (vs. 9, 10) and the sanguinary scenes depicted here. Was one a preparation for the other? How?

5. Trace the following line of thought in chapter x.: These promised blessings (ix. 16, 17) are to be sought from God (vs. 1), and not from vain idols (vs. 2); evil leaders shall be replaced by true ones from Judah, who shall lead to victory (vs. 3–5); Israel shall share these mercies with Judah (vs. 6, 7), and together they shall be restored triumphantly to their own land, while their enemies shall be smitten (vs. 8–12).

LVI. ZECHARIAH xi.

1. Chapter xi.: The rejection of the Shepherd (*i. e.*, "the coming king," ix. 9, 10): (*a*) The terrible scourge, vs. 1–3; (*b*) The cause of the calamity: the rejection of the good shepherd, vs. 4–16; (*c*) The foolish shepherd (vs. 15–17). Note that in vs. 4–14 the prophet personates the good shepherd, and in vs. 15–17 the foolish shepherd.

2. Read vs. 1–3 as a description of a terrible storm, or fire, sweeping down from the North; trace its progress and its effects upon the different parts of the land. Does not this describe the terrors and miseries of the Roman invasion, culminating in the destruction of Jerusalem?

3. Does not the good shepherd (vs. 4–14) represent all the prophets and others who came before him as well as the Messiah himself? Cf. Acts vii. 52; Matt. xxi. 33–46; xxiii. 34, 35. Note carefully the description of the flock (vs. 4–6),

and ascertain the meaning of the terms. Do not the two staves (vs. 7) correspond to the "rod and staff" of the shepherd?

4. Note the apparent failure of the shepherd (vs. 8, 9). Was not the staff Beauty (vs. 10) broken when the Roman domination began? Cf. John xix. 16. Can the refusal to act any longer as a shepherd (vs. 12) be referred to any specific act? Is it not rather the rejection of the Jews because of their rejection of the Messiah? Note the literal fulfilment of vs. 13 in Matt. xxvii. 9. The breaking of the staff Bands took place after the rejection; to what event does it probably refer?

5. Who is intended by the foolish shepherd (vs. 15–17)? Does he exercise his office *after* the good shepherd has been cut off, or as a rival shepherd? Cf. John x. 1–13. Who were these foolish shepherds in the days of our Lord? Cf. Matt. xxiii.

LVII. ZECHARIAH xii. 1–xiii. 6.

1. With chapter xii. begins a new "burden": Israel's final victory, chaps. xii.–xiv. Israel's restoration, xii. 1–xiii. 6: (*a*) Jehovah's protection of his people, xii. 1–9; (*b*) Penitential sorrow, xii. 10–14; (*c*) Fruits of repentance, xiii. 1–6.

2. Note the striking absence of any promise of material prosperity in xiii. 1–9. Has this promise had any literal fulfilment, and if so, when? Is this to be a national restoration? Cf. Rom. xi.

3. How is the penitential sorrow (vs. 10–14) to be brought about? Cf. Joel ii. 28. What is to be the result of this outpouring? Vs. 10. What is to be the nature of this sorrow? Is the pierced one (vs. 10) the good shepherd of chapter xi.? Cf. John xix. 37; Rev. i. 7. Did not this promise in vs. 10 have a partial fulfilment on the day of Pentecost?

4. What are the fruits of repentance as described in xiii. 1–6? Meaning of "that day" (xiii. 1)? Note its use in xii. 3, 4, 6, 8, 9, 11. What sin in particular is renounced and denounced in vs. 4–6? What is the relation between these three sections? Do repentance (xii. 10–14) and reformation (xiii. 1–6) precede or follow the manifestation of the divine favor (xii. 1–9)?

LVIII. ZECHARIAH xiii. 7–xiv. 21.

1. Subject: "The Purification and Final Glory of Israel." Analysis: (*a*) The purifying chastisement, xiii. 7–9; (*b*) The final conflict and deliverance, xiv. 1–7; (*c*) The prosperity of the renovated city and land, xiv. 8–11; (*d*) The destruction of the hostile nations, xiv. 12–15; (*e*) The homage of the residue of the nations, xiv. 16–19; (*f*) The perfect and crowning holiness of Judah and Jerusalem, xiv. 20, 21.

2. What is the relation between this and the preceding section (xii. 1–xiii. 6)? Is it consecutive upon that, or parallel with it? Note that this goes back again to the smiting of the shepherd (chap. xi.), and reaches to the goal of perfect holiness as before (cf. xiii. 1–6 with xiv. 20, 21), but it also points out the discipline through which this holiness is reached.

3. Who is the "shepherd" of xiii. 7? Cf. the use made of this passage in Matt. xxvi. 31, 32. Note that here it is *Jehovah* who invokes the sword against him. Cf. xi. 12, also Isa. liii. 10; John xix. 11. What partial fulfilment of vs. 8, 9 has already taken place?

4. Note that chapter xiv. belongs exclusively to the future, and that its meaning cannot be ascertained with any degree of certainty. Note, also, the impossibility of its being understood literally, and that the truths here presented are in Jewish dress. With the final conflict and deliverance in

vs. 1–7, cf. Joel iii. 11–17; Ezek, xxxviii., xxxix.; Rev. xx. 8, 9.

5. With the prosperity of the renovated city and land cf. Joel iii. 18; Ezek. xlvii. 1–12; Rev. xxii. 1–5; Micah iv. 1–3. What was the feast of tabernacles, and why are the nations to keep this particular feast?

LIX. ZECHARIAH—REVIEW.

1. Review the facts as to the author of the book; its date; the occasion of it. How would you describe the *mission* of the prophet, and how did it differ from that of former prophets like Hosea and Amos?

2. Study the question of the unity of this book. Who first questioned its unity, and upon what ground? "The objections against the unity of the book may be classified, generally, under two heads: (1) Differences in style and other features of composition, pointing to difference of authorship. (2) Historical and chronological references, indicating a difference in the time at which the writers who make them lived." State and answer these objections as far as you can. (Cf. Cambridge Bible, Introduction to Zechariah, p. 49ff.) Does the denial of its unity in any way affect the integrity of Scripture?

3. Study again the Messianic passages, and note that Messiah is presented as, (*a*) a lowly servant, iii. 8; ix. 9, 10; (*b*) Priest and king, vi. 12, 13; (*c*) Afflicted monarch, ix. 9, 10; (*d*) Betrayed and rejected, xi. 12, 13; (*e*) Slain, xii. 10; xiii. 1; (*f*) Slain by Jehovah, xiii. 7.

4. Study the following analysis, and try to get the scope of the whole:

PART I., Chaps. i.–viii.

1. Introduction, ... i. 1–6.
   a, Title and name of the author, . i. 1.
   b, Call to repentance, . . . i. 2–6.

2. Series of eight visions, . . . i. 7–vi. 8.
   a, The horsemen among the myrtle trees, i. 7–17.
   b, The four horns and the four workmen, i. 18–21.
   c, The man with the measuring line, ii. 1–13.
   d, Joshua clothed, ... iii. 1–10.
   e, The golden candlestick, . . iv. 1–14.
   f, The flying roll, ... v. 1–4.
   g, The woman in the ephah, . . v. 5–11.
   h, The four chariots, . . . vi. 1–8.
3. The symbolic action; crowning of Joshua, vi. 9–15.
4. The question as to fasts, . . . vii.-viii.
   a, The deputation and their question, vii. 1–3.
   b, The answer:
      (1), Obedience better than fasting, vii. 4–7.
      (2), Disobedience the root of suffering, vii. 8–14.
      (3), Better days in store, . . viii. 1–17.
      (4), Fasts changed to feasts, . viii. 18–23.

PART II, Chaps. ix.–xiv.

FIRST BURDEN: Israel's crying sin and its punishment (ix.-xi.).

1. The coming of the King, . . . ix.–x
   a, Judgment on the nations, . . ix. 1–8.
   b, The lowly and peaceful King, . ix. 9, 10.
   c, Victory and deliverance from enemies, ix. 11–17.
   d, God's blessing upon his people, . x. 1–12.
2. Rejection of the shepherd, . . . xi.
   a, The terrible scourge, . . . xi. 1–3.
   b, The cause of the calamity, . . xi. 4–14.
   c, The foolish shepherd, . . . xi. 15–17.

SECOND BURDEN: Israel's final victory (xii.–xiv.).

1. Israel's restoration, ... xii. 1–xiii. 6.
   a, Jehovah's protection of his people, xii. 1–9.
   b, Penitential sorrow, . . . xii. 10–14.
   c, Fruits of repentance, . . . xiii. 1–6.

2. Purification and final glory, . . xiii. 7–xiv. 21.
   a, Purifying chastisement, . . xiii. 7–9.
   b, Final conflict and deliverance, . xiv. 1–7.
   c, Prosperity of the renovated city and land, ... xiv. 8–11
   d, Destruction of the hostile nations, xiv. 12–15.
   e, Homage of the residue, . . xiv. 16–19.
   f, Perfect holiness, ... xiv. 20, 21.

LX. EZRA AND NEHEMIAH.

1. Note carefully the following table of events:
   B. C. 536, Return under Zerubbabel. (Cyrus.)
   " 535, Foundation of the temple laid.
   " 529, Cambyses.
   " 522, Pseudo-Smerdis and Darius Hystaspes.
   " 520, Work on the temple resumed. (Haggai and Zechariah.)
   " 515, Temple dedicated.
   " 490, Battle of Marathon.
   " 486, Xerxes. (Esther.)
   " 480, Thermopylae and Salamis.
   " 465, Artaxerxes Longimanus.
   " 458, Ezra's mission to Jerusalem.
   " 445, Nehemiah sent as governor.
   " 433, Nehemiah returns to Persia.
   " 424, Darius Nothus.
   " 433–424, Nehemiah governor a second time. (Malachi.)

2. Read Ezra vii.–x., noting a gap of fifty-seven years between chapters vi. and vii. Note especially these points: Ezra's commission, and preparation for his journey; his journey and arrival; his distress and prayer; reforms effected. (Here belongs, perhaps, Ezra iv. 7–23.)

3. Read the book of Nehemiah, omitting the lists of names,

etc., and noting especially Nehemiah and his commission; the condition of Jerusalem; the work of rebuilding the walls undertaken; opposition from without; abuses in the city; renewed efforts of Sanballat and others; completion of the wall, and measures of defence; reading of the law, and observance of the feast of tabernacles; national confession; covenant sealed; dedication of the walls; Nehemiah's second visit; abuses reformed. Name these abuses.

LXI. MALACHI i. 1–ii. 9.

1. Of the author, Malachi (my messenger), nothing is known. The early fathers did not regard Malachi as a proper name (cf. iii. 1), with reference, perhaps, to the title of the book in the Septuagint, viz.: "By the hand of his messenger." The author was probably contemporary with Nehemiah, and the book was probably written about 433–424 B. C. Note the following indications of its date: (*a*) The temple had been built long before, i. 10; iii. 1–10; (*b*) Abuses such as Nehemiah complained of, ii. 10, 11 (cf. Neh. xiii. 23–31), iii. 8–19 (cf. Neh. xiii 10–12).

2. Introduction, i. 1–5. Note the use of the name Israel as applied to the returned exiles. What is the fundamental sin charged in this passage? How does Jehovah prove his love to his people here? State the argument fully.

3. The priests rebuked, i. 6–ii. 9. Subdivide as follows, and state the subject of each section, i. 6–8, 9–14; ii. 1–9. In i. 7–9 distinguish the two charges against the priests; their denial, and the proof of each charge.

4. In what sense is God called a "father" in the Old Testament, and wherein does the New Testament sense differ from this?

LXII. MALACHI ii. 10–iii. 6.

1. Intermarriage with aliens denounced, ii. 10–16. How is this section connected with the preceding? What is the

argument of vs. 10? What "covenant" here referred to? In what sense were the Jews "a peculiar people"? Why was intermarriage with aliens forbidden in the law? What aggravation of this sin mentioned in vs. 13? Cf. Ezra x. 1–17; Neh. xiii. 23–31.

2. Note the various interpretations of vs. 15? Meaning of the marginal rendering? Is the "one" of the text Adam or Israel? Is the subject under discussion in the context polygamy or mixed marriages? Cf. vs. 11, 15.

3. The coming of the God of judgment: This is the subject of the remainder of the book, ii. 17–iv. 6. The challenge of unbelief, ii. 17; state clearly the two horns of the dilemma here presented by the skeptic.

4. First answer to the challenge, iii. 1–6. What part of the challenge is this intended to meet? What is the point of this answer? Who is "my messenger"? Cf. Luke vii. 27. "The Lord whom ye seek"? "The messenger of the covenant"? What coming is described in vs. 2? Cf. Matt. iii. 10–12; chapters xxiii., xiii. 40–43; Rev. xxi. 8. Does the Old Testament distinguish between the first and second advent?

LXIII. MALACHI iii. 7–iv. 6.

1. Second answer, iii. 7–12. What is it? How many and what tithes were required by law? Cf. (*a*) Num. xviii. 21–24; (*b*) Deut. xiv. 22–27; (*c*) Deut. xiv. 28, 29. What recent enactment rendered their non-payment especially heinous? Cf. Neh. x. 34–37; xiii. 10.

2. Third answer, iii. 13–iv. 3. State it. What benefits arise from the delay of punishment and reward? Explain the expression "the sun of righteousness." In what sense is it applicable to Christ? Has this promise yet been fulfilled?

3. Concluding exhortation and promise, iv. 4–6. What is meant by sending "Elijah the prophet"? Cf. Matt. xi. 14;

xvii. 10–13; John i. 21. What was the special work to be accomplished by him? vs. 6; cf. Luke i. 16, 17.

4. In accordance with the hints already given, prepare an analysis of the contents of the book. Point out the most striking characteristics of the style. Note the principal Messianic prophecies. Compare the representation here given of "the day of the Lord" with that of the other minor prophets. Is there any intimation in the conclusion of this book that the roll of prophecy is now to be sealed?

LXIV. General Review.

1. The minor prophets were so called by the Latins (Augustine, Jerome, etc.) to distinguish them from the greater prophets, Isaiah, Jeremiah and Ezekiel, the term "minor" having reference to their size, and not to their importance. Upon the completion of the canon, according to Jewish tradition, they were put in one book, "lest one or the other of them should be lost on account of size, if they were all kept separate." In the Hebrew Bible this book is called "The Book of the Twelve," and placed after Ezekiel. This title is omitted in the Septuagint, but Greek Jews and Christians called it "The Twelve Prophets," or "The Twelve-Prophet Book." The Rabbins called it simply "The Twelve," while the Babylonian Talmud calls it "The Fourth Later Prophet."

2. The internal arrangement of the books is the same in Hebrew and English. They may be divided in three groups: (*a*) Pre-Assyrian and Assyrian, Hosea, Micah; (*b*) Late Assyrian and Chaldean, Zephaniah, Nahum, Habakkuk; (*c*) Post-Exilic, Haggai, Zechariah, Malachi. The chronological order is apparently observed to the extent of placing each book in its appropriate group, but the members of the first two groups seem to be arranged with reference to size, and other considerations which are not clear. In the

Septuagint the members of the first group are arranged somewhat differently, Micah being placed after Amos, and followed by Joel.

3. Observe that several of these books are expressly dated, while the others are undated, except as the date may be inferred from the contents. Name them. Note carefully the following chronological order of the books, bearing in mind that the dates of Obadiah and Joel are exceedingly uncertain, and that the relative order of Zephaniah, Nahum and Habakkuk is not altogether certain; (1) Obadiah (Jehoram-Joash, or possibly after destruction of Jerusalem by Nebuchadnezzar); (2) Joel (c. Joash, or possibly post-exilic); (3) Jonah (early years of Jeroboam II., probably); (4) Amos (Uzziah); (5) Hosea (Uzziah-Hezekiah); (6) Micah (Jotham-Hezekiah); (7) Zephaniah (Josiah); (8) Nahum (c. Jehoiakim); (9) Habakkuk (c. Jehoiakim); (10) Haggai (second year of Darius Hystaspes, 520 B. C.); (11) Zechariah (began second year of Darius Hystaspes); (12) Malachi (Artaxerxes Longimanus).

4. What period of time is covered by these books? Which of these prophets were contemporaries? What other prophets were contemporaries? Which of these prophets prophesied in Israel? In Judah? Against foreign nations chiefly? Describe each of these books somewhat after this fashion: "Joel: Nothing known of the personal history of the prophet. He probably prophesied in Judah shortly after the disastrous reign of Jehoram, to which he seems to refer. Theme: The day of Jehovah. Contents: The locusts and drought which afflict the land are but the precursors of the great and terrible day of Jehovah, and the people are called to repentance. The call is obeyed, and he prophesies the return of prosperity, the outpouring of the Spirit, and the coming of the day of vengeance and redemption."

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